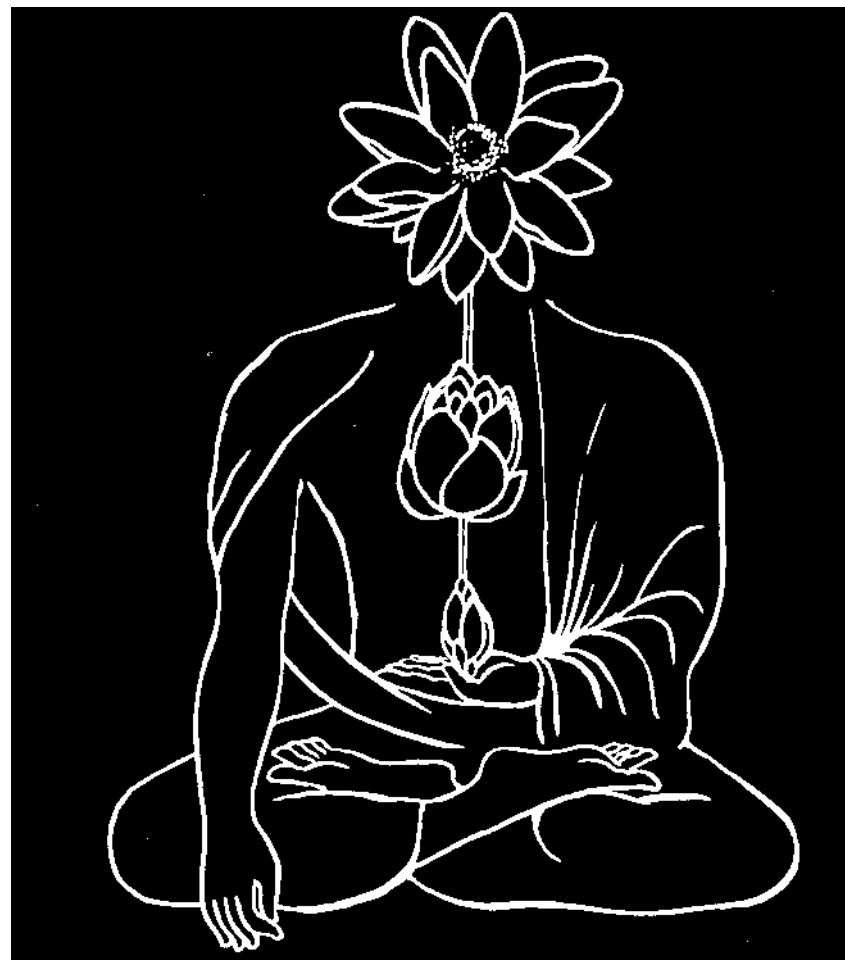


INTRODUCTION TO THE Tantraloka

NAVJIVAN RASTOGI



KRAMA TANTRICISM OF KASHMIR

NAVJIVAN RASTOGI

THIS work is intended as a groundwork of the Krama system, an almost neglected area of Kashmir Saivism. The author has very ably reconstructed the history and metaphysics of the system.

In the opinion of Gaurinath Sastri:'. . .The author has given ample evidence of having undertaken first-hand study of the available texts on the subject. It is a fact that the subject has not been fully discussed in a systematic form by any previous writer....'

TRIADIC MYSTICISM

PAUL E. MURPHY

THIS book is the first consistent theological treatment of the subject of Hindu thought known to itself as *Trika* or Triadism, and popularly as Kashmir Saivism. The author has endeavoured to make the thought of this complex system intelligible to educated readers innocent of Sanskrit, through a consistent use of English equivalents of Triadic terminology, listed in the Appendix.

DOCTRINE OF DIVINE RECOGNITION

Sanskrit Text with the Commentary

K. A. S. IYER AND K. C. PANDEY

Isvara-Pratyabhijna- Vimarsini or the *Doctrine of Divine Recognition* is the most important work of the Pratyabhijna School of Kashmir Saivism. This is a commentary by the great Abhinavagupta on the *Isvara-Pratyabhijna Sutra* of Utpala, expounded by the commentary *Bhaskari* of Bhaskarakantha. The original text with *Vimarsini* and the *Bhaskari* thereon was cited and published by Dr. K. C. Pandey and Professor K. A. Subramania Iyer.

These works were out of print for long and are now being reissued under the general title of *Isvara-Pratyabhijna- Vimarsini* of Abhinavagupta in three volumes.

ISBN 81-208-0180-6.



MOTILAL BANARSIDASS

Delhi Varanasi Patna Madras

IN THIS volume an attempt is made to unravel the technique of the *Tantraloka* and bring it within the range of comprehensibility. Scattered but obvious information about its contents is ingeniously pieced together; their organic treatment and guiding norms characterizing intellectual approach of the two master minds - Abhinavagupta and Jayaratha - are skilfully brought to the surface; the environ and personal details of the author of *Tantraloka* and its commentator are described to deepen familiarity with them.

Discussion within a compass of six chapters covers the teleological framework of the principal text and biographical outfit of its author and its commentator. The basics of research methodology adopted by two intellectual giants are then focused on. This is followed by a close scrutiny of KSTS edition, and a critical examination of Abhinava's schematization of the contents and thematic organization based on internal cross-references.

The structural analysis of the subject text is extended in eighteen appendices throwing illuminating light on unexplored regions of the contents. The Select Bibliography adds to the richness of the whole work.

Introduction to Tantraloka is an original contribution to the study of Kashmir Saivism. The specialized reader and the student of Tantricism will find it of immense value. It will be a useful tool for researchers and scholars in the present as well as in the future.

NAVJIVAN RASTOGI obtained his Ph.D. in Sanskrit from the University of Lucknow. Since 1968 he has been on the teaching staff of Abhinavagupta Institute of Aesthetics and Saiva Philosophy in the University of Lucknow.

Dr. Rastogi's specialized field of study is Kashmir Saivism. He is the co-editor of the Volume of *Encyclopaedia of Indian Philosophies* (Chief Editor: Karl H. Potter) devoted to that philosophical school. He is also a member of the editorial board *SUNY* (State University of New York) *Kashmir Saivism Series* (Chief Editor: Harvey P. Alper). An author of several scholarly papers, his published works include *The Krama Tantricism of Kashmir*, (Vol. 1, 1979). The other important works by him awaiting release are: *Krama Tantricism of Kashmir* (Vol. 11), *Word-Concordance of the Tantraloka, Tantraloka* (co-edited with Prof. R. C. Dwivedi) and *Isvara-Pratyabhijha-Vimarsini Vyakhya* (co-edited with late Prof. K. C. Pandey).

INTRODUCTION TO THE
TANTRALOKA
A Study in Structure

NAVJIVAN RASTOGI

MOTILAL BANARSIDASS
Delhi Varanasi Patna Madras

First Edition: Delhi, 1987

© MOTILAL BANARSIDASS

Bungalow Road, Jawahar Nagar, Delhi 110007

Branches

Chowk, Varanasi 221 001

Ashok Rajpath, Patna 800 004

120 Royapettah High Road, Mylapore, Madras 600004

ISBN: 81-208-0180-6

PRINTED IN INDIA

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA PHASE I, NEW DELHI 110 028 AND PUBLISHED BY
NARENDRA PRAKASH JAIN FOR MOTILAL BANARSIDASS, DELHI 110 007.

To the lotus feet of my parents

SHRIMATI INDRANI DEVI
SHRI BITHAL DASS

PREFATORY NOTE

When I accepted the proposal of the publishers to contribute an introduction to the *Tantraloka* some time back, I welcomed the opportunity to reacquaint myself with the most towering personality of the medieval India. But, when face to face with the text, I could easily gather that it was a sheer case of overestimation of my capacities. In addition to other failings I was confronted with one very serious handicap. I did not know Italian into which R. Gnoli translated the *Tantraloka*. * This has remained a constant drawback. Shortage of time was another major

* I am extremely thankful to Prof. Harvey P. Alper of the Southern Methodist University, Dallas, Texas who very kindly provided an English rendering of the table of contents from Gnoli's translation. I reproduce below the relevant portion of Prof. Alper's letter of the 15th July, 1983 verbatim -

"The most important thing to note about the introduction to the TA is that the vast bulk of it is drawn virtually verbatim from the earlier and longer introduction to the TS! Below I provide a table in which the left hand column lists the sub-sections of the TA Introduction, the middle column lists the pages in Gnoli's translation where they appear, while the third column lists the pages from the Introduction to the TS from which they have been taken. Frankly I don't think that this speaks very well of Gnoli: did he have nothing new to say? does he really think that the TA is identical *in all respects* to the TS - in spite of the vast difference in length?

The bibliographical information on the TA translation is: *Luce delle Sacre Scritture (Tantraloka) di Abhinavagupta* (Classici delle religioni, sezione prima: le religioni orientali) Torino: Unione Tipografico-editrice torinese. 1972.

handicap. As the *Tantraloka* is the *magnum opus* of Abhinavagupta, one of the greatest Indian encyclopaedic thinkers of all times, all that I have been able to do is to touch the outer fringe alone of his great contribution.

The *Tantraloka* is both an inspiration and a challenge for the students of the tantric lore. It is an indispensable guide and no study on tantra should

1. The Saivite Scriptures	11-14	
2. Schools and Masters	15-19	
3. Kashmiri masters and thinkers of the 9th and 10th centuries	19-20	
4. The school of recognition	20-21	
5. Buddhist and grammatical speculation	21-22	25-27
6. Light (prakasa) and thought (vimarsa)	22-24	27,29-33
7. Will	24-25	33-36
8. The theory of images (abhasa)	26-27	36-39
9. The I	27-31	29-40,42-46
10. Language and mantra	31-33	47-49,51-53
11. Maya and the divine powers	33-37	53-59
12. The authority of the holy scriptures	37-40	59-63
13. The method of realization	40-42	63-67
14. The vital breath	43-44	67-70
15. The wheel (cakra)	45-46	70-71
16. Initiation (diksa)	46-48	81-83
17. The 36 principles	48-53	83-86,86-88,89."

Similarly Goudriaan's following remark about Gnoli's translation is quite illustrative -

"Trsl. into Italian by Raniero Gnoli; Luce delle Sacre Scritture, Torino 1972, a pioneer work of great merit, although the translator allowed himself too much freedom on some points, while in some cases he paraphrases Jayartha's comments without noticing the reader."

(Hindu Tantric and Sakta Literature, p. 162)

be deemed complete if it does not take the *Tantraloka* into account. Written on very scientific principles it offers a most upto-date (of course till his period), extremely comprehensive and truly systematic account of the tantric material and thereby offers a model for modern research. It also constitutes the most important single source of authentic tantric information and material. It poses an enormous challenge when it comes to identify the sources cited and decide on their precise whereabouts and the issues involved. A detailed and critical study of the *Tantraloka* is, therefore, desperately needed for which this *Introduction* cannot even be a poor substitute. However, being guided by Abhinava's own maxim¹ that each small step forward brings us nearer the goal, an humble attempt is contemplated in the following pages. At the moment, besides Gnoli, there is only one study that addresses itself to the study of the *Tantraloka* proper.² Since this study is limited to first three Ahnikas and does not examine other aspects than the philosophical, most of the *Tantraloka* remains practically unexplored. There are three other

1. ऊर्ध्वोर्ध्वमारुह्य यदर्थतत्त्वं धीः पश्यति श्रान्तिमवेदयन्ती ।
फलं तदाद्यैः परिकल्पितानां विवेकसोपानपरम्पराणाम् ॥
चित्तं निरालम्बनमेव मन्ये प्रमेयसिन्धौ प्रथमावतारम् ।
तन्मार्गलाभे सति सेतुबन्धपुरप्रतिष्ठादि न विस्मयाय ॥
तस्मात्सतामत्र न दूषितानि मतानि तान्येव तु शोधितानि ।
पूर्वप्रतिष्ठापितयोजनासु मूलप्रतिष्ठाफलमामनन्ति ॥

Abhinavabharati on N.S. 6.31

2. The Philosophy of the *Tantraloka* in the First Three Ahnikas with translation into English, by Ira Bajpai, thesis submitted to the Lucknow University for Ph. D. Degree in 1971 (unpublished).

studies¹ which merit special mention here. Pandey and myself have constantly dwelt on the *Tantraloka*, but the whole exercise becomes of secondary importance because it is Abhinavagupta or Krama system, as the case may be, that is being studied and not the *Tantraloka* and as such, only the relevant material is being referred to. For example, Pandey's mainstay are the 1st to 5th and 29th Ahnikas, while mine are the 1st, 4th, 13th and 30th. Goudriaan's observations are important, but he takes up the *Tantraloka* for a very brief treatment.² Recently a major work that has come to our notice is the *Upodghata* (Sanskrit introduction to the *Luptagamasamgraha*³ by B.V. Dwivedi). It comes as an appendix to the first two volumes of the *Luptagamasarhgraha* which are the compilation of citations from the Agamas in various sources and has assumed the form of an introduction to the 2nd Volume. The *Upodghata* deals, inter alia, with the citations in the *Tantraloka* and the *Tantralokaviveka*. In the first part Dwivedi's perspective is

1. (i) K.C. Pandey Abhinavagupta: An Historical and Philosophical Study (Abhi.), Chowkhamba, 2nd Edition, 1963.
- (ii) T. Goudriaan Hindu Tantric And Sakta Literature (HTSL), A History of Indian Literature - Vol. II-Fasc 2, Wiesbaden, 1981.
- and S. Gupta
- (iii) N. Rastogi Krama Tantricism of Kashmir (K.T.), Vol. I, Motilal Banarsidass, Delhi, 1979.

2. Cf. HTSL, pp. 5,20, 29, 37, 40 etc., 162.

3. The work was under print at the time of the writing of these lines. The proofcopy was supplied by the author. The *Upodghata* is being published by Sampurnanand Sanskrit University, Varanasi.

primarily historical while in the 2nd he deals with the doctrinal/theoretical issues in a wider tantric framework. Although the *Tantraloka* is not Dwivedi's immediate problem, his study throws sufficient light on many aspects particularly the historical one. We shall have occasion to refer to these works as and when necessary.

In this *Introduction* an attempt is made only to introduce the principal work. It should be treated as an elementary study of some of the material which appeared to me more important to begin with. I have taken special precaution to confine myself to the contents of the *Tantraloka* proper and allow the conclusions emerge on their own. How far I have succeeded in my efforts, it is for the scholars to judge.

The following pages that comprise the *Introduction* actually constitute the Volume One of the ambitious eight-volume reproduction of the KSTS edition by the present publishers in a much enlarged form. During the course of printing it was felt by them that the *Introduction*, if published separately in the form of a book, might serve the needs of common readers better who otherwise would not immediately require the text or are already possessed of the original KSTS text. As the idea sounded reasonable, the Volume One is simultaneously being brought out as an independent work. I had a keen desire to add one more chapter on the basic/agamic sources of the *Tantraloka* in the present volume, but the idea had to be abandoned for reasons of time and space. A monograph, to be published shortly, will take care of this desire. The present volume, nevertheless, incorporates a detailed Karika-wise table of contents in Sanskrit as Appendix 17 which has been divided

volume-wise in the reprinted edition of the *Tantraloka* text.

Before proceeding further I must seek the reader's indulgence for certain inconveniences he is likely to be put to while wading through the pages of the present work. In between the appendices on texts, persons and systems certain words/references may be found common or overlapping leading to some sort of confusion. This has been unavoidable due to one of the following factors - (a) uncertainty about the precise status owing to incomplete data, (b) a word denoting not only a text but also a system or school, (c) a word standing for a person as well as a school. The reader is requested to kindly to bear this in mind.

As the new edition (text reprinted by MLBD) was not available when the printing of the *Introduction* began, all the reference to the text appearing here were made to the volumes of the KSTS edition. This however, would have turned vexatious for the reader of the new edition. It was, therefore, thought desirable and expedient to have references to both the editions e.g., KSTS as well as MLBD, so that the entire community of readers - those who possess the KSTS edition and those who own the MLBD one - may be equally benefitted. All the relevant appendices, accordingly, have been re-done. Moreover, since this decision came when almost the entire *Introduction* (excluding the appendices) had already been printed, a table of conversion comprising Appendix-20 has been appended in order to facilitate the reader. This development has put the publication somewhat behind the original time-schedule.

In the absence of a critically edited text (the editors of the enlarged reprinted edition have not attempted

a critical edition of the text for various reasons) some other problems have also surfaced. Under the "Detailed Table of Contents" (Appendix 17), marking of numbers has been a difficult affair. Abhinava has scrupulously adhered to what Jayaratha calls Sancayanaya (see pp. 76, 164 inside) even in between the individual Karikas. He usually introduces the next idea in the second half-verse. I have, therefore, followed the practice of the editors of the KSTS edition (retained by the editors of the reprinted edition as well) and have alluded to the subject-matter as being denoted by the existing printed numbering even if the idea has continued upto the first half of the next verse or has already exhausted itself in the second half of the preceding verse. The reader will kindly bear with the occasional over- or under-lapping of certain ideas which has been unavoidable under the circumstances. Exceptions have been made only when I was sure of the completion of an idea in the particular Karika/s. In this context a further observation regarding the Detailed Table of Contents may be of some help. Here the basic thrust has been marked by twin objectives - one, it should give a precise idea of the content of the Karika/s concerned and two, even a cursory peep into the Table should unravel the underlying thematic progression of the concepts independently of the text. An earnest effort has been made to; secure both these ends but, in all fairness, it must be acknowledged that even the limited success has been far from easy to achieve. It is particularly true of the thirty-first Ahnika which has proved most enigmatic.

I have been increasingly conscious of the fact that this *Introduction* has turned out to be an introduc-

tion to the study of the *Tantraloka*, instead of being an introduction to the text itself. In sum, the present endeavour has crystalized into a sort of more or less structural analysis and a groundwork, as it were, for more intensive future investigation in this area.

Before I wind up I must take this opportunity to thank Jain brothers (M/s. N.P. & J.P.), directors of M/s Motilal Banarsidass, for affording me an opportunity to pay once again my tribute to the all-time genius called Abhinavagupta and study a little bit of his *magnum opus*. I am deeply indebted to Prof. Braj Vallabha Dwivedi, the retired Head, Yoga & Tantra Department, Sampurnanand Sanskrit University, who was extremely generous in sending the proof-copy of his Upodghata to the *Luptagama-samgraha*. I am also thankful to him for discussing the proposed format and scope of the *Introduction*, although I am guilty of not using some of his suggestions with regard to the discussion on philosophical/doctrinal matters. My reasons for eschewing philosophical issues are simple. Something must be said over and above what has already been said by Pandey and other learned scholars. With the limited amount of time at my command it was not possible to make such a deep study as is demanded by philosophical and theoretical issues. I am indeed beholden to Thakur Jaidev Singh, a great authority of our times on Kashmir Saivism, for offering his valuable suggestions about the proposed direction and contents of the *Introduction*. Prof. H. P. Ahper of the Southern Methodist University, USA has put me under a debt by discussing the proposed format and agenda of the *Introduction* and for finding time

to translate 'contents' of Gnoli's *Introduction* to his celebrated translation. In this context I am happy to record my appreciation of the kind gesture of Dr. Andre Padoux (Direetor, Centre National De La Recherche Scientifique, Paris) in presenting a copy of Naudou's valuable book to me. I must remember two more scholars with gratitude. It was Dr. Ashok Kumar Kalia's (my esteemed colleague in the Department of Sanskrit, Lucknow University) idea to furnish all available information in respect of the texts cited by Abhinava and Jayaratha. Dr. Mark Dyczkowski, then camping in India, made this work easier by allowing me to have a photostat copy of the relevant extracts from some of the MSS - catalogues, so assiduously compiled by him. As a result the Appendix One was completely revised for which I once again thank these two friends. Dr. Kalia has also earned my gratitude for going through the entire Table of Contents (Visayanukramanika in Sanskrit) and suggesting various improvements. The list will remain incomplete without mention of my esteemed friends, Professors Harsh Narain (of late Visiting Professor of Philosophy, Aligarh University) and Kameshwar Nath Misra (Central Institute of Higher Tibetan Studies, Sarnath) and Dr. J. P. Sinha (my senior colleague in the Department of Sanskrit, Lucknow University) for maintaining sustained and constructive interest in the progress of the work. I also sincerely thank Drs. K.S. Pandey, H.S.B. Sinha and Sri K.M. Vishnoi for valuable secretarial assistance. Besides, I remember Dr. M. R. Yadav with affectionate gratitude for his manifold selfless cooperation.

This *Introduction* is now being humbly placed

before the discerning judgement of the scholars for what it is worth with a citation from the *Tantraloka* itself:

अध्युष्टसंततिस्त्रोतःसारभूतसाहृतिम् ।

विधाय तन्त्रालोकोऽयं स्यन्दते सकलान् रसान् ॥

(T.A. 36.45)

Lucknow,
Mahasivaratri, '86.

Navjivan Rastogi

CONTENTS

Prefatory Note	vii
Abbreviations	xxiv
Select Bibliography	xxvi
<i>Chapter One: EXPLORING THE TANTRALOKA</i>	(1-17)
I. <i>Traditional Approach to the Tantraloka</i>	1-4
II. <i>Four Motives Behind the Composition</i>	4-12
(a) Sarhgraha-Grantha	4
(b) Prakriya or Paddhati Grantha	5
(c) Sastra Grantha	9
(d) Stuti Grantha	11
III. <i>Five Objectives Behind the Composition of the Tantraloka</i>	12-17
(a-i) Attainment of Bhairavahood	12
(a-ii) Propounding fourfold redemptive knowledge	12
(b) Presenting the ultimate textual authority	14
(c) Easy comprehension of the tantric wisdom	15
(d) Restoration & preservation of the tradition	15
<i>Chapter Two: ABOUT THE AUTHOR</i>	(19-85)
I. <i>Biographical Data</i>	19-55
(a) Name	19
(b) Pupils, colleagues and family circle	22
(c) Place of composition	26
(d) Time	27
<i>Tabular chart</i>	28
(e) Ancestors & parents	28
<i>Tabular Chart of Abhinava's Family</i>	32
(f) Teachers	32
(i) Mathikagurus &	34
Jnanagurus	34
<i>Tabular Chart of his Teachers</i>	54

II. <i>Works</i>	55-63
III. <i>Methodology</i>	63-85
(a) Guiding principles of explanation	64
(b) Multi-tier handling of the source-material	66
(c) Interpretation and its norms	72
(d) Presentation: multi-ended style	75
(e) Purpose-oriented diction	83
(f) Presenting the esoteric matter	83
<i>Chapter Three: ABOUT THE COMMENTATOR</i>	(87-153)
I. <i>Biographical Data</i>	87-102
(a) Ancestral and preceptorial lineage and rich parental heritage	87
<i>Tabular View of His Two Genealogies</i>	92
(b) Two groups of teachers: second group casting stronger formative influence	95
(c) Personal achievements	100
II. <i>The Tantralokaviveka</i>	102-146
(a) An extension of and supplement to the <i>Tantraloka</i>	102
(b) Title	105
(c) Fundamental motives	106
(i) Attainment of the Godhead	106
(ii) Resurrection of tradition	107
(iii) Restoration and preservation of the <i>Tantraloka</i>	107
(iv) Furnishing chronological continuity	114
(d) Handling of the source material	115
(i) Four progressive phases and their several dimensions	115
(ii) Material drawn upon by Abhinava	116
(iii) Pre-Abhinavan tantric material	125
(iv) Source material provided by the known authors	128
(v) Post-Abhinavagupta tantric material: general	129
(a) Jayaratha vs. Ksemaraja	130
(vi) Restoring tradition: fathoming <i>inter se</i> relationship among Agamas	136

(e) An exclusive guide to the <i>Tantraloka</i>	138
(i) Sevenfold assistance	138
(ii) Discharge of twin editorial obligations	142
III. <i>Methodology</i>	146-153
(a) Guiding principles	146
(i) Conformity to Abhinava, teacher and scripture	146
(ii) Thoroughness and authenticity	147
(iii) Absence of fascination for word-by-word commentary: eight key factors	147
(iv) Fear of undue extension and deviation from the original line	149
(b) Differences from Abhinava & deviation from the original line	151
<i>Chapter Four: ABOUT THE TEXT</i>	(155-243)
I. <i>KSTS Edition: Editorial and Printing lapses</i>	155-167
<i>Tabular View</i>	156
(a) Two types of textual anarchisms	160
(b) Basic MSS of the KSTS edition	160
(c) Printing mistakes	162
(d) Numbering errors	164
II. <i>Metres Employed</i>	167-168
III. <i>Topical Organisation and Structural Analysis</i>	168-196
(a) Division into Ahnikas	168
(b) Three devices to indicate subject matter	169
(c) Division of Ahnikas into groups	171
(d) demarcation of the primary and secondary topics	173
<i>Tabular View</i>	174
(e) Treatment of ancillary topics	187
(f) Three broad divisions of the text and other schematisation by Jayaratha	191
(g) Non-organisation of the <i>Tantraloka</i> into Jnana, Yoga, Kriya and Carya	195
IV. <i>Cross-references: A Collateral Source of Thematic Organisation</i>	196-243

(a) First Ahnika	197
(b) Second Ahnika	200
(c) Third Ahnika	201
(d) Fourth Ahnika	203
(e) Fifth Ahnika	206
(f) Sixth Ahnika	207
(g) Seventh Ahnika	211
(h) Eighth Ahnika	211
(i) Ninth Ahnika	214
(j) Tenth Ahnika	218
(k) Eleventh Ahnika	219
(l) Twelfth Ahnika	220
(m) Thirteenth Ahnika	221
(n) Fourteenth Ahnika	225
(o) Fifteenth Ahnika	225
(p) Sixteenth Ahnika	229
(q) Seventeenth Ahnika	230
(r) Eighteenth Ahnika	231
(s) Nineteenth Ahnika	231
(t) Twentieth Ahnika	232
(u) Twentyfirst Ahnika	232
(v) Twentysecond Ahnika	233
(w) Twentythird Ahnika	233
(x) Twentyfourth Ahnika	234
(y) Twentyfifth Ahnika	234
(z) Twentysixth Ahnika	234
(aa) Twentyseventh Ahnika	235
(bb) Twentyeighth Ahnika	235
(cc) Twentyninth Ahnika	236
(dd) Thirtieth Ahnika	239
(ee) Thirtyfirst Ahnika	240
(ff) Thirtysecond Ahnika	240
(gg) Thirtythird Ahnika	241
(hh) Thirtyfourth Ahnika	242
(ii) Thirtyfifth Ahnika	242
(jj) Thirtysixth & Thirtyseventh Ahnikas	242

Chapter Five: AGENDA FOR FUTURE RESEARCH (245-252)*APPENDICES* (253-589)

1. Texts referred to byname in the *Tantraloka* **253-264**
2. Persons referred to by name in the *Tantraloka* **265-269**
3. Systems/major doctrines referred to by name in the *Tantraloka* **270-274**
4. Implied or incomplete textual references in the *Tantraloka* as identified and/or completed by Jayaratha **275-279**
5. Texts named and also quoted and sometimes explained by Abhinavagupta **280-284**
 - (a) Directly quoted 280
 - (b) Indirectly cited 280
 - (c) Quoted partly directly and partly indirectly 284
 - (d) Quoted and explained 284
6. Persons named and also quoted by Abhinavagupta **285**
7. Systems impliedly referred to in the *Tantraloka* and identified by Jayaratha **286-287**
8. Implied personal references in the *Tantraloka* as identified by Jayaratha **288-290**
9. Textual references in the *Tantraloka* - citations traced/identified by Jayaratha **291-298**
10. Personal references in the *Tantraloka* - citations traced/identified by Jayaratha **299**
11. First personal references in the *Tantraloka* **300-301**
12. Agamas forming one group on specific issues in the *Tantraloka* **302-304**
- 13(A) Texts named and/or quoted by name by Jayaratha in the *Tantralokaviveka* **305-323**
- 13(B) Sixtyfour Bhairava Tantras and their eightfold classification in the groups of 8 each in the *Srikanthi* as referred to by Jayaratha **324-325**
14. Persons named and or quoted by Jayaratha in the *Tantralokaviveka* **326-341**
15. Systems/major doctrines referred to by name by Jayaratha in the *Tantralokaviveka* **342-354**
16. Unspecified citations/references in Jayaratha **355-414**
17. Detailed table of contents of the *Tantraloka* in Sanskrit (विषयानुक्रमिका) **415-556**

CONTENTS

xxiii

पंचत्रिंशमाह्निकम्	551
षट्त्रिंशमाह्निकम्	553
सप्तत्रिंशमाह्निकम्	554

18. Word-index (to the Introduction) 557-572
19. Corrections 573-574
20. Table of conversion of references appearing within the
Introduction to the Tantraloka from the KSTS edition
to the MLBD edition of the *Tantralokaviveka* 575-589

ABBREVIATIONS

Abhi.	Abhinavagupta: An Historical and Philosophical Study
A. Bh.	Abhinava-bharati
Ah.	Ahnika
Comm.	Commentary
Dh. L.	Dhvanyaloka-locana
H.T.S.L.	Hindu Tantric and Sakta Literature
I.P.K.	Isvara-pratyabhijna-karika
I.P.K.V.	Isvara-pratyabhijna-karika-vivrti
I.P.V.	Isvara-pratyabhijna-Vimarsini
I.P.V. (Bh.)	Bhaskari on Isvara-pratyabhijna-vimarsini
I.P.V.V.	Isvara-pratyabhijna-vivrti-vimarsini
J.M.V.	Janma-marana-vicara
K.M.	Kavyamala
K.S.	Kashmir Saivism
K.S.S./K.S.T.S.	Kashmir Series of Texts & Studies
K.T.	Krama Tantricism of Kashmir: Vol. I
M.M.P.	Mahartha-manjari-parimala
M.P. (T)	Mahanaya-prakasa (Trivendrum Sanskrit Series)
M.S./MSS	Manuscript/s
M.V.T.	Malini-vijayottara-tantra
M.V.V.	Malini-vijaya-vartika
Nagarajan	Contribution of Kashmir to Sanskrit Literature (by K.S. Nagarajan)
N.S.	Natya Sastra
N.S.T.	Nitya-sodasikarnava (-tantra)
Philosophy	The Philosophy of the Tantraloka in the First Three Ahnikas with Translation into English
P.T.	Para-trimsika or Para-trisika
P.T.V.	Para-trirhsika-vivarana
Sp.K.	Spanda-karika
S.T.	Sarada-tilaka (-tantra)
SV.T/Sv.T	Svaccanda-tantra

SV.T.U. /S.T.U.	Svaccanda-tantra-uddiyota
T.A.	Tantraloka
T.A.V.	Tantraloka-viveka
T.S.	Tantra-sara
Ta.Sa.	Tantrika Sahitya
T.V.D.	Tantra-vata-dhanika
Upodghata	Upodghata to the Luptagamasamgraha
V.M.V.	Vamakesvarl-mata-vivarana

SELECT BIBLIOGRAPHY

- Abhinavagupta** (i) Abhinavabharati (A. Bh.), a commentary on the Natya Sastra, Vol. I, ed. Ramkrishna Kavi, 2nd edition, Baroda, 1956.
(ii) Malini-vijayottara-vartika, ed. M. S. Kaul, KSTS No. XXXI, 1921.
(iii) Paramarthasara, with Vivrti by Yogaraja, ed. J. C. Chatterji, KSTS No. VII, 1916.
(iv) Paratrimika-vivarana (P.T.V.), ed. M. R. Shastri, KSTS No. XVIII, 1918.
(v) Tantrasara (T.S.), ed. M.R. Shastri, KSTS No. XVII, 1918.
(vi) Tantraloka, with 'Viveka' by Jayaratha, 12 volumes (Part I ed.by M.R. Shastri and Parts II-XII ed. by M. S. Kaul), KSTS, 1918-1938.
(vii) Tantravatadhanika, ed. M. R. Shastri, KSTS No. XXIV, 1918.
- Bajpai, Ira** The Philosophy of the Tantraloka in the First Three Ahnikas with Translation into English, doctoral thesis submitted to the Lucknow University, 1971 (unpublished).
- Dwivedi, B. V.** (i) Upodghata (Upodghata) to the Luptagama-samgraha, Vol. II, S. Sanskrit University, Varanasi, 1984.
(ii) Upodghata to the NityasodaSikarnava with two commentaries - Rjuvimarsini and Artharatnavali, S. Sanskrit University, Varanasi, 1968.
- Gnoli, R.** (i) Luce delle Sacre Scritture (Tantraloka) di Abhinavagupta, translated into Italian with Introduction, Torino, 1972.
(ii) Essenza dei Tantra, translation of the Tantrasara with notes in Italian, with a long introduction by R. Gnoli, Torino, 1960.
- Gonda, Jan** Medieval Religious Literature in Sanskrit (A History of Indian Literature Vol. II), Wiesbaden, 1977.

- Goudriaan, T. and gupta, S.* Hindu Tantric and Sakta Literature [HTSL] (A History of Indian Literature Vol. II-*Fasc 2*), Wiesbaden, 1981.
- Jayaratha* Vamakesvarimata-vivarana, ed. M.K. Shastri, KSTS No. LXVI, 1945.
- Kane, P. V.* The History of Sanskrit Poetics (published together with the Sahityadarpana of Visvanatha), 3rd edition, Bombay, 1951.
- Kaviraj, G. N.* Tantrika Sahitya (Ta. Sa.), Hindi Samiti, Lucknow, 1972.
- Misra, K. K.* Significance of the Tantric Tradition, Varanasi, 1981.
- Malinivijayottara Tantra, ed. M. S. Kaula, KSTS No. XXXVII, 1922.
- Nagarajan, K. S.* Contribution of Kashmir to Sanskrit Literature (contribution), doctoral thesis submitted to the University of Poona, 1961 (unpublished).*
- Naudou, Jean* Buddhists of Kashmir, translated from French into English by Brereton & Picon, Delhi, 1980.
- Pandey, K.C.* Abhinavagupta : An Historical and Philosophical Study (Abhi.), 2nd revised edition, Varanasi, 1963.
- Pathak, V. S.* History of Saiva Cults in Northern India (From Inscriptions 700 A.D. to 1200 A.D.), ed. G. C. Pandey, Allahabad, 1980.
- Pratisthalaksanasarasamuccaya, ed. Damodar Sharma, two volumes, Nepal, Sarh-2023.
- Raghavan, V.* (i) Abhinavagupta and His Works, Varanasi-Delhi, 1981.
(ii) New Catalogus Catalogorum, Vols. I-XI, University of Madras, 1935-82.
- Rastogi, N.* (i) The Krama Tantricism of Kashmir (K.T.),

*While these lines were under print we came to learn from Dr. Kosellya Walli, University of Jammu, that the work has since been published by the author.

Vol. I (Historical and General Sources), Delhi, 1979.

- (ii) Abhinavagupta Ke Stotra: Eka Adhyayana, dissertation submitted to the Lucknow University for partial completion of postgraduate course, 1959 (unpublished).

Silburn, L.

Le Paramarthasara de Abhinavagupta, Translation into French with Introduction, Paris, 1979.

—

Svacchanda Tantra (SV.T), with Uddyota by Ksemaraja (SV.T.U.), 6 volumes (Vol. 5 in two parts), KSTS, 1921-35.

Yogin, Madhuraja

- Gurunatha-Paramarsa,
(i) ed. P. N. Pushp, published in Kashmir Research Bi-annual, Vol. I, Srinagar, 1960 (later published as KSTS No. 85);
(ii) ed. V. Raghavan, included in his "Abhinavagupta and His works".

CATALOGUES

An Alphabetical List of Manuscripts in the Oriental Institute, Baroda, ed. R.N. Shiromani, two vols., GOS XCVII & CXIV, Baroda, 1942/1950.

Aryabhasa Pustakalaya Nagari Pracarini Sabha Kasi Mem Upalabdha Hastalikhita Samskrta-granthasuci, ed. S. Pandey, K. Tripathi and M Tewari, IInd Vol., Varanasi, 1967.

Bharatiya Itihasa Samsodhaka-Mandalastha Hastalikhitagranthanukramanika, ed. Khare K.H. Ganesh, Shivajinagar, 1960.

Catalogue of Sanskrit Manuscripts in the Raghunath Temple Library of His Highness the Maharaja of Jammu and Kashmir, ed. M.A. Stein, Bombay, 1894.

A Catalogue of Palm Leaf and Selected Paper Manuscripts belonging to the Darbar Library, Nepal, ed. H.P. Sastri and C. Bendall, two volumes, Calcutta 1905, 1908.

Catalogue of the Sanskrit MSS in the Sanskrit College Library, Benaras, 1911 (antra Section).

Catalogue of VVRI Manuscript Collection, two parts, ed. Visvabandhu and others, Hoshiarpur, 1960.

A Catalogue of Sanskrit and Prakrit Manuscripts in the Rajasthan Oriental Research Institute (Jodhpur Collection), ed. Muni Jina Vijaya, Jodhpur, 1963.

Catalogue of Sanskrit Manuscripts in the Punjab University Library, Vol. I, (Sections VIII-IX), 1932.

A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the Royal Asiatic Society of Bengal, Vol. VIII, Pts. I & II, ed. Chintaharana Chakravarti, Calcutta, 1938, 1940.

Descriptive Catalogue of Raj Manuscripts preserved in the Kameshwar Singh Sanskrit University Library, Darbhanga, ed. B.R. Sarma, Darbhanga, 1969.

A Descriptive Catalogue of the Sanskrit Manuscripts in the Private Library of His Highness Srirajarajesvara Maharajadhiraja Maharaja Sri Harisinghji Bahadur of Jammu and Kashmir, ed. Ramcanda Kak and Nowabhatta Shastri, Poona, 1927.

Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vols. X & XII-XV, Madras, 1910-1913.

A Descriptive Catalogue of the Government Collection of Manuscripts deposited at the Bhandarkar Oriental Research Institute, ed. H.D. Sharma, Vol. XVI, Pt. II, Poona, 1976.

A Descriptive Catalogue of the Sanskrit Manuscripts in the Tanjore Maharaja's Sarfoji's Saraswati Mahal Library, ed. P.P.S. Sastri, Srirangam, Vols. XVIII-XIX.

A Descriptive Catalogue of Sanskrit Manuscripts in the Curator's Office Library, Trivendrum, Vol. V, ed. by K. Mahadeva Sastri; Vol. VI, ed. by P.K. Narain Pillai, Trivendrum, 1939-40.

Descriptive Catalogue of Sanskrit Manuscripts in the Gaekwad Library, Bharata Kala Bhavan and Sanskrit Mahavidyalaya Library, Banaras Hindu University, Vol. VI, ed. R.S. Tripathi, Varanasi, 1971.

Srlnepalarastriyabhilekhalayastha Hasta-likhitapustakanam Brhacchucipatram, ed. Buddhisagar Sharma, Vol. IV (in two parts), Kathmandu, 1964-1969.

CHAPTER ONE

EXPLORING THE TANTRALOKA

Strange as it may appear, the *Tantraloka* happens to be the only major 'original' work of Abhinava while his all other important works¹ come to us in the form of a commentary on some earlier valuable text notwithstanding his own description of the *Tantraloka* as a gloss, as we shall see in the sequel.

(i) *Traditional Approach to the Tantraloka*

A peep into and a look around the *Tantraloka* offers many illuminating insights. Towards twelfth century Sivananda, the author of the *Rjuvimarsini*, refers to it as the *Trika-sastra*² or *Trika-sarasastra*³ and the verses cited are traceable to the published edition of the *Tantraloka*. It, therefore, appears that by that time it came to be regarded as the most representative text of Trika system. Ksemaraja, the illustrious pupil of Abhinavagupta, talks of two characteristics of the *text*. One, it was composed in the state of Absolutic trance⁴ and other, it is a key to the secrets of entire

1. Abhinava's other major works include A.Bh. (Comm. on the N.S.), I.P.V (Comm. on I.P.K.), I.P.V.V. (Comm. on the I.P.K.V.) and Locana (Comm. on the Dh. L.).

2. तदुक्तं श्रीत्रिकशास्त्रे। NST with Rjuvimarsini and Artharatnavali, ed. B.V. Dvivedi, Varanasi, p. 19. The verses quoted are traceable to T.A. 3.94-95.

3. तदुक्तं श्रीत्रिकसारशास्त्रे Ibid., pp. 138-139. The verses are traceable to T.A. 15.285-287.

4. परमैरवस्फारमयैरस्मद्गुरुभिरपि तन्त्रालोके S.T.U., I, pp. 39-40

agamic literature.¹ In the *Tantrasdra*, Abhinavagupta invariably describes the *Tantraloka* as a detailed treatise and asks the author to turn for detailed discussion of the problem to the latter which incorporates all the prescriptive and negative injunctions emanating not only from Vedic but from Saiva, Tantra and Trika sources also.² The view has been consistently hammered again and again.³ According to the *Tantrasdra*, the *Tantraloka* was not only a repository of agamic lore but a critical text which minutely recorded even internal and mutual divergences.⁴ Thus the image of the *Tantraloka* as a single, extra-comprehensive and authoritative source book appears to have been projected by Abhinavagupta himself. The central theme of the *Tantraloka*, according to Abhinavagupta in his *Locana*⁵, however revolves round

1. यदुक्तमस्मद्गुरुभिः अशेषागमोपनिषदालोके तन्त्रालोके ।

Ibid., III, p. 268

2. तस्मात् वैदिकात् प्रभृति पारमेश्वरसिद्धान्ततन्त्रकुलोच्छृङ्खलादिशास्त्रोक्तो-
ऽपि यो नियमो विधिः वा निषेधो वा तथैव च उक्तं श्रीपूर्वादौ वितत्य तन्त्रालोकात्
अन्वेष्ट्यम् ।

T.S., p. 32

3. वितत्य चैतत् निर्णीतं तन्त्रालोके ।

Ibid., p. 97

एतच्च प्रपञ्चितं प्रथमत एव, तथा नवधा मुख्यतयैश्वरः

शक्तिपातः इति सुविवेचितं श्रीतन्त्रालोकादौ । I.P.V.V., III, p. 279

एतच्च विस्तरतस्तत्प्रधानेषु तन्त्रालोकसारादिषु मया निर्णीतम् ।

I.P.V(Bh.), II, p. 242

एतदेव च वितत्य श्रीतन्त्रालोके प्रतिपादितम् ।

Janma-marāṇa-vicāra, Bhaṭṭavāmadeva, KSS, 1918, p. 19

4. अत्र च परस्परं भेदकलनया अवान्तरभेदज्ञानकुतूहली तन्त्रालोकमेव
अवधारयेत् ।

J.M.V., p. 99

5. ये अप्यविभक्तं स्फोटं वाक्यं तदर्थरूपमाहुस्तैरप्यविद्यापदपतितैः सर्वैर्यमनु-
सरणीया प्रक्रिया । तदुत्तीर्णत्वे तु सर्वं परमेश्वराद्वयं ब्रह्मेत्यस्मच्छास्त्रानुसारेण
विदितं तन्त्रालोकग्रन्थं विचारयतेत्यास्ताम् ।

Dhvanyāloka-locana, K.M., IV, N.S., 1928, p. 19

the transcendental Ahsolutic reality called Brahman (i.e. Anuttara). The prime concern of the *Tantraloka* was to explain, to unfold and to explore. It therefore assumed the form of a gloss, or a commentary and was therefore termed as the *Vartika*¹ (gloss), *Sloka-vartika*² (versified gloss) and *Sadardhaslokavartika* (versified gloss on Trika system).³ Possihly in designating the *Tantraloka* as *Vartika* Abhinavagupta was inspired by Katyayana's example in whose case Vartika is defined as "an explanatory or supplementary rule which explains the meaning of that which is said, of that which is left unsaid, and of that which is imperfectly said."⁴ This amply applies to the *Tantraloka* as we shall have occasion to see later. Elsewhere in a very significant remark Abhinavagupta describes the *Tantraloka* as a mix of all the varieties (e.g. brief, regular and large) of glossarial work based on Agamas. Thus it is a Vartika, a Bhasya and a Vrtti all at

1. मया च वार्तिके एतत् प्रख्यातम् । III, p. 259

The verses purportedly quoted from the Vartika here are the same as the T.A. 1.152-155.

2. अन्वर्थं चात्र दर्शितं तन्त्रालोके श्लोकवार्तिके च । Ibid., pp. 106-7

The use of 'ca' is very ambiguous and may lead one to conclude that the *Tantraloka* and *Slokavartika* were two independent texts (vide K.T., p. 159). But in view of the overwhelming collateral textual evidence as produced above and non-discovery of any text by the name of the *Slokavartika* (pertaining to K.S.) so far it seems appropriate to identify the two. My earlier view on this stands modified (vide K.T., p. 159). In such a situation the text is to be construed as under -

अन्वर्थं चात्र दर्शितं श्लोकवार्तिके तन्त्रालोके च ।

3. यथोक्तं मयैव श्रीषड्वर्गश्लोकवार्तिके तन्त्रालोके । I.P.V.V., I, p. 33
4. उक्तानुक्तदुरुक्तार्थव्यक्ति (चिन्ता) कारि तु वार्तिकम् ।

The Student's Sanskrit-English Dictionary, V.S. Apte, Delhi, 1959, p. 503

a time.¹ It is perhaps the reason why Ahhinava's interpretations-cum-explanations on specific issues in the *Tantraloka* are recalled as testimony.² The *Tantraloka* was also known as *Tantravaloka*.³

(ii) *Four motives behind the composition*

(a) SAMGRAHA-GRANTHA

Ahbinavagupta composed the *Tantraloka* from several angles. Obviously the first and the most striking intention of his is to present a digest of the available tantric literature and lore.⁴ Technically, therefore, the *Tantraloka* is a compendium (Samgraha-grantha)⁵. In creating a compendium Abhinavagupta's primary objective seems to handle not only the Trika material alone in its tantric sources, but the non-Trika material in its agamic sources as well.⁶ Abhinavagupta himself sets at rest all conjectures in this regard. His avowed intention is to introduce all the agamic material in its varied sources⁷. Abhinavagupta has been, therefore, quite appropriately hailed

1. अस्माभिस्तु आगमग्रन्थनिष्ठे वार्तिकभाष्यवृत्तिग्रन्थे श्रीतन्त्रालोकादौ प्रपञ्चो न्यक्षेण दर्शितः । I.P.V.V., III, p. 304

2. तदुक्तं निशाटनाख्यागमव्याख्याने तन्त्रालोके ।

Parasuramakalpasutra, Baroda, 1950, p. 44

3. तदुक्तं तन्त्रालोके । Srinivasabudha in his Dipika on the Tripura-rahasya, Jnanakhanda, Varanasi, p. 193

4. इदमभिनवगुप्तप्रोम्भितं शास्त्रसारं

शिव निशमय तावत् सर्वतः श्रोतवन्तः ।

T.A. 37.85

5. ग्रन्थकृता निखिलषडर्धशास्त्रसारसंग्रहभूतग्रन्थकरणेऽप्यधिकारः कटाक्षीकृतः ।

T.A.V., I, pp. 14-15

6. अस्य ग्रन्थस्यापि निखिलशास्त्रान्तरसारसंग्रहाभिप्रायत्वं प्रकाशितम् ।

Ibid., I, pp. 29-30

7. अध्युष्टसंततिस्त्रोतः सारभूतरसाहृतिम् ।

विधाय तन्त्रालोकोज्यं स्यन्दते सकलान् रसान् ॥

T.A. 36.15

as Samgrahakara¹ and the *Tantraloka* as the *Sam-graha*² by Jayaratha.

(b) PRAKRIYA OR PADDHATI GRANTHA

Abhinavagupta's second, but rather more significant, intention is to produce a Prakriya or Paddhati, perhaps employed as interchangeable terms in the context. Abhinavagupta was perturbed over the fact that there was no Paddhati text in his source-system, i.e. the system of transcendental triad (Anuttara-sadardharthakrama), although there were plenty of them in other source systems.³ In order to overcome this drawback he decided to write the present *Prakriya* i.e., *Tantraloka*, complete in all respects.⁴ Abhinavagupta and Jayaratha both do not give any clue to Abhinavagupta's concept of a Prakriya-grantha, although Jayaratha is full of references to Abhinavagupta's professed aim to undertake a Prakriyagrantha.⁵ In this context one comes across four observations:

- (i) The Prakriya under reference namely, the *Tantraloka*, is totally based on the *M.V.T.*⁶

Jayaratha's introductory observation preceding the above verse is very suggestive -

ननु इह त्रैयम्बिकैव मठिका वक्तुं न्याय्या यद्द्वारा अस्य शास्त्रस्य आयातिः किं मठि-
कान्तरव्यावर्णनेनेत्याशङ्क्याह T.A.V., XII, p. 389

1. एतच्चोत्तानतयैव गृहीत्वा संग्रहकाराः प्रवृत्ताः ।
T.A.V., V, p. 19 (8th Āh.)
2. इह प्रकान्तेऽपि संग्रहे स्वकण्ठेनैव पाठेऽयमाशयो ।
Ibid., p. 186
3. सन्ति पद्धतयश्चित्राः स्रोतोभेदेषु भूयसा ।
अनुस्तरवड्धार्थिक्रमे त्वेकापि नेश्यते ॥ T.A. 1.14
4. अर्थितो रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम् ॥ Ibid. 1.15
5. ननु सामान्येन त्रिकदर्शनेनप्रक्रियाकरणं प्रतिज्ञाय ।
T.A.V., I, p. 35
6. न तदस्तीह यन्न श्रीमालिनीविजयोत्तरे । T.A. 1.17

- (ii) There were two Prakriyas within the monistic fold namely, Kula-prakriya and Tantra-prakriya;
- (iii) Kula Prakriya is superior of the two;¹ and both together represent Trikaprakriya;
- (iv) A sizable section of the learned scholars subscribing to the system but not possessing uninterrupted tradition required a guide in respect of the matters they did not know. The *Tantraloka's* composition as *Prakriya* was a significant step towards fulfilling this desideratum.²

Now let us see what the *Tantraloka* as a *Prakriya* text means. If we compare the *T.A.* 1.14 and 1.15, we find that *Prakriya* and *Paddhati* denote the same thing. Another thing to be noted is that both terms stand for a particular class of books. Naturally the grammarian's usage of *Prakriya* in the sense of an etymological work does not fit in here. The *Vacaspatyam* includes among its meanings a chapter or a section (*Prakarana*) which lays down an order³ and the *Sabdakalpadruma* interprets it as a "definite procedure"⁴ (*Niyatavidhi*). Similarly, *Paddhati* is taken to stand for a treatise that brings out the gist or the

1. एवं च तन्त्रप्रक्रियोपासन्नगुर्वभिमुखीकरणानन्तरं विश्रान्तिस्थानतया कुलप्रक्रियागुरुमपि उत्कर्षयति । T.A.V., I, p. 31

2. अतोऽज्ञान्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः ।
अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम् ॥ T.A. 1.19
अत इति उक्तयुक्त्यास्यैव शास्त्रस्य प्राधान्यात् । "प्रकटीकुर्म" इति प्रक्रिया-करणेन । T.A.V., I, p. 50

3. प्रकरणे "सा प्रक्रिया या क्रममिदं पेष्य" पार्थसारथिमिश्रः ।
Vacaspatyam, VI Part, Varanasi, 1962, p. 4438

4. नियतविधिः इति शब्दरत्नावली ।
Sabdakalpadruma, Part III, Varanasi, 1967, p. 245

essential meaning. The *Vacaspatyam*¹ and *Sabdakalpadruma*², both lexicons agree and both cite Hemacandra³ in support. Thus we see that according to these lexicographers a Prakriya text constitutes a work or a section thereof composed to convey the essential purport of the subject and to lay bare the procedure, if any, involved in realizing the primary purpose. A close examination of Abhinava will reveal that his concept of the Prakriya or Paddhati was closer to the above definition.

Abhinava refers to the *P.T.V.* as *Anuttaraprakriya*.⁴ It will simply amount to saying that the *P.T.V.* was also a Prakriya-grantha.⁵ Abhinava's use of the word Prakriya elsewhere reminds⁶ one of something relat-

1. पन्थस्य निष्कृष्टार्थबोधके ग्रन्थभेदे (हेमचन्द्रः) ।

Vacaspatvam, Vol. V, p. 4225

2. "ग्रन्थार्थबोधकग्रन्थः" इति हेमचन्द्रः ।

Sabdakalpadruma, Part III, p. 40

3. Hemacandra's observations as per footnotes above assume significance because Hemacandra was quite close to Abhinava chronologically - a gap of a century obtained between the two - and was in know of Abhinava's works as his treatment of Rasa in the *Kavyanusasana* betrays unmistakeable impact of Abhinava's *Abhinavabharati*.

4. अनुत्तरप्रक्रियायां वेतत्येन प्रदर्शितम् ।

T.A. 9.313

5. A question may naturally arise as to whether there were two Prakriyas on Anuttaratrika System, because as Abhinava has already said, that (vide Fn. 3, p.5 supra) there were no Prakriya texts or Paddhatis on his system. The answer perhaps lies in the fact that, as we shall see later, the *P.T.V.*, *M.V.V.* and *T.A.* constitute one whole and as such may be part of a larger textual framework.

6. तत्राध्वैवं निरूप्योऽयं यतस्तत्प्रक्रियाक्रमम् ।

अनुसंदधेव द्राग् योगी शैरवतां व्रजेत् ॥

T.A., 8.5; Jayaratha explains

प्रक्रियाक्रमम् as कालाग्न्यादेरनाश्रितपद्वन्तं तथातथानुपूर्व्येण अवस्थानम् ।

T.A.V., V, p. 4

ing to practice or Sadhana. The idea becomes clearer when Abhinava concludes that in the *SV.T.* knowledge does not involve action or practice.¹ Jayaratha leaves no doubt that the mutual difference between the several Tantras, even though sometimes belonging to the same sect, stems from the practices enjoined.² This leaves us in no doubt that Prakriya must have meant a special practice - intra- and trans-ritualistic both - and the text that lays down the relative code is a Prakriya-grantha. The other term used in this context by Abhinava is Paddhati, as we all know. What was his model we do not know. However he refers to one *Paddhati* by Isanasiva³ which clearly brought out the essential procedure as laid down in the famous Krama Agama *Devyaydmala*. This Isanasiva is, no doubt, different from his namesake author of the *Gurudevapaddhati* or *Tantrapaddhati* and who definitely flourished after 1073 A.D. and was, according to Dwivedi, identical with the great-grand tea-

1. न प्रक्रियापरं ज्ञानमिति स्वच्छन्दशासने ।

TA., 8.11; Jayaratha adds

यदुक्तं तत्र “नास्ति दीक्षासमो मोक्षो न विद्या मातृका परा ।

न प्रक्रियापरं ज्ञानं नास्ति योगस्त्वलक्षकः ॥” (SV. T. 11.198)

2. इह (विशिरोभैरवे) च अनन्तस्य श्रीसिद्धातन्त्रोक्तं भुवनमानं न ग्राह्यमेव
“क्रियादिभेदभेदेन तन्त्रभेदो यतः स्मृतः ।

तस्माद् यत्र यदेवोक्तं तत्कार्यं नान्यतन्त्रतः ॥” इत्याद्युक्त्या तत्प्रक्रियाया
भिन्नत्वात् ।

T.A.V., V, p. 16

3. मोक्षायैव न भोगाय भोगायाम्यभ्युपायतः ।

इत्युक्तवान् स्वपद्धत्यामीशानशिवदेशिकः ॥

श्रीदेव्यायामलीयोक्तितत्त्वसम्यक्प्रवेदकः ।

T.A. 22.30-31

Jayaratha's interpretation of the term Abhyupaya removes the last tinge of difference between Paddhati and Prakriya -

अभ्युपायत इति भोगोपायभूतशास्त्रप्रक्रियाद्यनुसारेणेत्यर्थः ।

Ibid., X, p. 254

cher of Somasambhu, the author of the *Karmakanda-kramavali*.¹ Dharmasiva, a teacher of Abhinava - if we go by the authority of Ksemaraja² - also wrote one *Paddhati* which had the 'indirect initiation' as its central theme and it is which has been referred to by Abhinava³, though not by name. These are possibly the Paddhatis whose presence led Abhinava to lament the absence of one in his own system. The *Siddha-siddhanta-paddhati*, the famous text of Natha cult, which is much later, a text full of references to Pratyabhijna system, similarly seems to be a work in Paddhati tradition. Dwivedi refers to several Paddhatis such as the *Udayakarapaddhati*⁴ and *Varuna Paddhati*⁵ and Mahesvarananda in his *M.M.P.* refers to one *Mahanayapaddhati*.⁶ It may be, therefore, quite logical to conclude that the *Tantraloka* was a text in Paddhati or Prakriya tradition and was composed as a complete manual for the adherents of the Trika way of life.

(c) SASTRA GRANTHA

The third intention of Abhinava was to project the *Tantraloka* as a full-fledged Sastra (scripture) or Sasana.⁷ As such it turned out to be a Prakriya Sastra

1. For details see Upodghata, p. 21. Also see 'History of Saiva Cult in Northern India', B.S. Pathak, Delhi, 1980, pp. 46-50.

2. एते च धर्मशिवाचार्येण स्वपद्धतौ “एतेषां लक्षणं वच्मो गुरुपरम्परागतम्” इत्युपक्रम्य इत्थं व्याख्याताः । SV. T.U., VI, pp. 8-9

3. T.A. 21.50-55.

4. Upodghata, p. 36

5. Ibid., p. 65

6. M.M.P., pp. 11-12; also see K.T., p. 244

7. इति ज्ञानचतुष्कं यत्सिद्धिमुक्तिमहोदयम् ।

तन्मया तन्त्रयते तन्त्रालोकनाम्न्यत्र शासने ॥

T.A. 1.245

(manualistic scripture), to be precise.¹ It is why Jayaratha frequently remembers Abhinava as Sastrakara.² Jayaratha, while summing up the initial sentence (Adivakya i.e., T.A. 1.1 to 1.21) tries to highlight the formal Sastric character of the *Tantraloka* as under -

- (i) T.A. 1.1 to 1.5— अभिधेयम्=विकार्यः (it is manifold).
- (ii) T.A. 1.16 to 1.20—(a) प्रयोजनम्=विकार्यस्य सातिशयत्वम्
(b) मुख्य-प्रयोजनम्=प्रत्यभिज्ञानाद्
जीवन्मुक्तिप्रदत्वम्
- (iii) T.A. 1.7 to 1.13—अधिकारः=गुरुपरम्परोपास्तत्वम्
परमेश्वरशक्तिपातपवित्तितत्त्वं च³
- (iv) T.A. 1.14 to 1.15—संबन्धः=(a) वाच्य-वाचकभावः (वाच्य
& 1.245⁴ is प्रक्रिया and वाचक is तन्त्रालोक).

1. “अर्थितो रचये” (१.१५) इति प्रतिज्ञायाः प्रक्रियायाश्च “तन्मया तन्द्-
यते तन्त्रालोकनाम्न्यत्र शासने (१.२४५) इत्यादिवक्ष्यमाणोपजीवनेन तन्त्रालोक
इत्यभिधानम् । T.A.V., I, p. 53

2. वक्ष्यमाणषडधर्माशास्त्रार्थगर्भीकारेण शास्त्रकारः परामुशति ।
T.A.V., I, p. 3; तथापि शास्त्रकाराणांमियं शैली । Ibid., I, p. 52 etc.

3. Abhinava defines Adhikārin in T.A. 1.337 eloquently—
इह गलितमलाः परावरज्ञाः शिवसद्भावमया अधिक्रियन्ते ।
गुरुवः प्रविचारणे यतस्तद् विफला द्वेषकलंकहानियाञ्चा ॥

The same may well be compared with the second concluding
verse of the *Viveka* -

योऽधीती निखिलागमेषु पदविद् यो योगशास्त्रश्रमी
यो वाक्यार्थसमन्वये कृतरतिः श्रीप्रत्यभिज्ञामृते ।
यस्तकान्तरविश्रुतश्रुततया द्वैताद्वयज्ञानवित्
सोऽस्मिन्स्यादधिकारवान् कलकलप्रायं परेषां वचः ॥

(T.A.V., XII, p. 428)

Abhinava makes it abundantly clear that such a 'competent' per-
son is difficult to locate -

तत्र तत्र च शास्त्रेषु न्यरूप्यत महेशिना ।

एतावत्यधिकारी यः स दुर्लभ इति स्फुटम् ॥

T.A. 35.43

4. Jayaratha does not suggest the specific portions and their
explications from the T.A. on this issue, but they are too patent
to require an authoritative citation.

(b) अभिधेयप्रयोजनयोः साध्यसाधनभावः
(साध्य is अनुत्तरत्रिकज्ञप्ति and साधन
is तंत्रालोकोक्त उपायचतुष्टय or प्रक्रिया).

(v) T.A. 1.6—उपलब्धौ संभवद्विध्निरसाय गणेशवटुकयोः स्तुतिः¹

(d) STUTI GRANTHA

The fourth and the final approach consists in Abhinava's contemplation of the *Tantraloka* as a full scale Stuti (prayer hymn). In the concluding part of the initial sentence² as well as in the ultimate verse³ Abhinava leaves no ambiguity about his intention. Whenever he gets an opportunity he grabs the occasion to project the devotional theme of the *Tantraloka*. In his eyes the entire subject matter of the *Tantraloka* acquires meaning when it leads one to attain Siva-hood owing to His grace alone. The *Tantraloka* outlines the path and procedure to invoke such divine grace and once it is attained the clouds of nescient doubts disappear and one shines in one's pristine splendour.⁴ Such an approach lends credence to the views of many a modern scholar who takes Kashmir Saivism as theology or transcendental theology hoping to reach and realize the personalistic Godhead and not as a pure metaphysics concentrating on an

1. According to Jayaratha Abhinava wants to make it sure that the *Tantraloka* is a Tantric Scripture and as such must contain veneration to Ganesa and Vatuka.

2. अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः । T.A. 1.21

3. तव किल नुतिरेषा सा हि त्वद्रूपचर्चेत्यभिनवपरितुष्टो लोकमात्मीकुरुष्व ॥
Ibid. 37.85

4. गुरोर्वाक्प्राद्युक्तिप्रचयरचनोन्माजंनवशात्
समायवासाच्छास्त्रं प्रति समुदिताद्वापि कथितात् ।

विलीने शंकाघ्रे हृदयगगनोद्भासिमहसः

प्रभोः सूर्यस्येव स्पृशत चरणान्धवान्तर्जयिनः ॥

T.A.2.49

abstract Absolute. It is only from this deep religious point of view that the Prakriya character of the *Tantraloka* can be more meaningfully explained. Possibly this is the significance of this view being vouched in the beginning and in the end (Uparkrama and Upasamhara, to put it traditionally) of the *Tantraloka*.

(iii) *Five objectives behind the composition of the Tantraloka*

(a-i) ATTAINMENT OF BHAIRAVAHOOD

After examination of the underlying motives of Abhinava a study of Abhinava's objectives behind his composition of the *Tantraloka* will be immensely helpful. The fundamental aim is the same as that of his philosophical discipline in general. It is the achievement of Bhairavahood i.e., the divination of the mundane. Abhinava proudly declares that one who constantly practises all the tenets of thirtyseven Ahnikas is oneself transformed into Bhairava, the Absolute.¹ If a consistent perusal of 37 chapters leads to one's attainment of essential divinity, it is all the more reason to conclude that the microscopically finite being is capable of attaining cosmic personality.

(a-ii) PROPOUNDING FOURFOLD REDEMPTIVE KNOWLEDGE

Abhinava is never tired of reiterating his preferences. He says that the original commitment of the *Tantraloka* is to understand the nature of Absolute Awareness².

1. इति सप्ताधिकामेनां त्रिशतं यः सदा बुधः ।
आह्निकानां समभ्यस्येत्स साक्षाद् भैरवो भवेत् ॥
सप्तत्रिंशत्सु संपूर्णबोधो यद्भैरवो भवेत् ।
किं चित्तमणवोऽप्यस्य दृशा भैरवतामियुः ॥ T.A. 1. 284-86
2. तत्रालोकेऽभिनवविरचितेऽमुत्र
यस्तत्राद्यं पदमविरतानुत्तरज्ञप्तिरूपं तन्निर्णेतुम् Ibid. 2.1

The four varieties of redemptive knowledge, as discussed in the *Tantraloka*, are primarily designed to master both the worldly accomplishment and the spiritual transcendence.¹ While making a passing reference in his *Locana*,² as we had occasion to note earlier, Abhinava finds the transcendental Godhead as occupying the central focus of the *Tantraloka*. It is descent of His grace (Saktipata) that alone constitutes the driving force for the aspirant's movements and it is why the problems of bondage and emancipation assume a kind of primacy over other issues.³ Abhinava goes on positing that the basic purpose of the *Tantraloka* is inculcation of the 'intuitive awareness'⁴ (Pratibhasamvitti) which once thoroughly inculcated transforms the discursive perspective of mankind into the unitive one.⁵ Abhinava (and his commentator Jayaratha also) refutes the charge of being arrogant in self-eulogy, as to him it is just a statement of facts.⁶

1. इति ज्ञानवतुष्कं यत्सिद्धिमुक्तिमहोदयम् ।

तन्मया तन्त्रयते तन्त्रालोकनाम्न्यत्र शासने ॥ Ibid. 1.245

2. तदुत्तीर्णत्वे तु सर्वं परमेश्वराद्वयं ब्रह्म इत्यस्मच्छास्त्रानुसारेण विदितं
तन्त्रालोकग्रन्थं विचारयतेत्यास्ताम् । Dh.L., K.M., IV, p. 19

3. इह यद्यपि परमेश्वरशक्तिपातमंतरेण तच्छास्त्रश्रवणादावन्यत् प्रवृत्ति-
निमित्तं नाभ्युपेयते इति तत्साक्षात्कारेणैव अज्ञानापगमनाम्नोक्षावाप्तिः
तथापि तदेकनियतं ज्ञानाज्ञानयोः स्वरूपं न ज्ञानम् इति तत्परीक्ष-
णस्य प्राधान्यमपि कटाक्षयितुमुपक्रम एव बंधमोक्षपरीक्षामुद्दृक्कयति ग्रन्थ-
कारः । T.A.V., I, pp. 52-54.

4. ततः प्रातिभसंवित्त्यै शास्त्रमस्मत्कृतं त्विदम् ।

योऽभ्यसेत्स गुरुर्नैव वस्त्वर्था हि विडम्बकाः ॥ T.A. 13.160

5. ततस्तत्तमभावेन प्रातिभोदयाद्देहेतोर्यः पुनरिदं श्रीतन्त्रालोकसंज्ञम् अस्म-
त्कृतं शास्त्रं प्रातिभत्वं संवेदयितुम् अभ्यसेत् स समनन्तरमेव संपूर्णबोधत्वात् प्रातिभो
गुरुर्भवेत् यद्दृक्पातमात्रात्सर्वोऽप्ययं लोकस्ताद्रूपमियात् । T.A.V., VIII, p. 102

6. ननु महतीयं विडम्बना यत्स्वयमेव स्वकृतिं प्रत्येवं प्रशंसा नाम,
इत्याशंकोक्तं नैव वस्त्वर्था हि विडम्बका इति । T.A.V., VIII, p.102

(b) PRESENTING THE ULTIMATE TEXTUAL AUTHORITY

This brings us to another objective of Abhinava in presenting the *Tantraloka* as the ultimate textual authority. Self-realization is the goal of all spiritual disciplines and the standard effective tool conceived by them is the power of the Godhead. No other text has been able to drive this truth home more than the *Tantraloka* and the reason for it lay in Abhinava's taking recourse to his own discerning judgement, unfailing sense of right logic, vast command over Saivistic scriptures and above all his deep insight into Trika ideology, in that order.¹ All these combined together lent enormous width and intense depth to Abhinava's treatment. Knowledge in order to earn transcendence has to pass through three successive stages:

- (i) it must emanate from a scripture;
- (ii) it must be thoroughly investigated under a knowledgeable guide; and
- (iii) it must ultimately form basic core of one's experience.²

Jayaratha throws a veiled hint that Abhinava's intellectual/spiritual equipment very much betrayed such a wholistic framework of mind.³ Under such circumstances the *Tantraloka* could not but become the most ideal, complete and reliable textual autho-

1. इति यज्ज्ञेयसतत्त्वं दर्श्यते तच्छिवाज्ञया ।
मया स्वसंवित्सत्तर्कपतिशास्त्रविक्रमात् ॥ T.A. 1.106
2. यतः शास्त्रक्रमात्तज्ज्ञगुरुप्रज्ञानुशीलनात् ।
आत्मप्रत्ययितं ज्ञानं पूर्णत्वाद् भैरवायते ॥ T.A. 4.77
3. While commenting on T.A. 7.1 (इति कालतत्त्वमृदितं शास्त्रमुखा-
गमनिजानुभवसिद्धम्) Jayaratha explains सिद्धम् as "यतः शास्त्र-
क्रमात् भैरवायते ॥" इत्याद्युक्त्या पारिपूर्णेन लब्धसिद्धिरिति (सिद्धीति ?)
शिवम् । T.A.V., IV, p. 203

urity. We are, therefore, tempted to suggest that three-fold epistemic methodology consisting of verbal testimony, reasoning and perception (Agama, Yukti and Pratyaksa) emerged from the triple sources of agamic understanding - scripture, guide and self.

(c) EASY COMPREHENSION OF THE TANTRIC WISDOM

Easy comprehension of the tantric wisdom was the third objective of Abhinava.¹ It was from this point of view that he concentrated mainly on those issues or opinions which would be useful for all. Not that he shunned controversial issues rather, on the contrary, he took them up in his other works for a specialist's treatment.²

(d) RESTORATION AND PRESERVATION OF THE TRADITION

A careful look into the *Tantraloka* brings out one more objective which is however treated by Abhinava in a low key. His three references, one (Sampradaya-jjhitaish)³ in the beginning and two others (Vidambitah⁴ and Bhraste Viddhau⁵) in the middle of the *Tantraloka* are quite conspicuous by their mention.

1. संकलद्योच्यते सर्वमधुना सुखसंविदे । T.A. 11.51
2. नहि सर्वसंविक्कया एतदापादयितुं पायंते इति किमशक्यार्थभिनिवेशेन ।
T.A.V., X, p. 57
3. अतोऽत्रान्तर्गतं सर्वं सम्प्रदायोज्झितैः बुधैः ।
अदृष्टं प्रकटीकुर्मो गुरुनाथान्नया वयम् ॥ T.A. 1.19
4. येन यत्प्राहुराख्यानसादृश्येन विडम्बिताः ।
गुरूपासां विनैवात्तपुस्तकाभीष्टदृष्टयः ॥ Ibid. 9.55
5. तेन भ्रष्टे विद्वौ वीर्यं स्वरूपे वानया परम् ॥
मन्त्रा न्यस्ताः पुनर्न्यासात्पूर्यन्ते तत्फलप्रदाः । Ibid. 15.134-35

Jayaratha adds तेन शक्त्यात्मत्वेन हेतुना निजनिजतन्त्रप्रसिद्धविद्याभ्रंशेऽपि तन्त्रान्तरीया मन्त्रा न्यस्ताः मालिन्या पुनर्न्यासात् स्वाम्ना-याम्नातफलदानोन्मुखाः संपादयन्ते इत्यर्थः । T.A.V., IX, p. 71

In the first, Abhinava seems to suggest that there were people who, though learned, were deprived of the uninterrupted tradition and hence did not have access to the doctrinal secrets. In the second, he hints at the existence of the people who were neither conversant with the text nor had waited upon the teacher for guidance. As such, being easily misled by the similarity of expression, they showed considerable gap in their knowledge. In the third, he implies that in certain sections the traditional secrets or specific procedures were lost or corrupted beyond recognition. In the first and second case, he undertook to propound the traditional wisdom inherited by him and in the third, he enjoins alternative course to be followed by taking recourse to the assignment (Nyasa) called Malini. Jayaratha's observation, that whenever Abhinava quotes an agamic authority and recites a particular reading he does so to remove any misgivings about that source,¹ further strengthens the above premises. The foregoing discussion leads us to conclude that one of the undeclared objectives of Abhinava is to restore and preserve the existing and traditionally acquired tantric literature and practices. We will have to say something on this aspect again while examining his style and method.

From the above noted account we note that Abhinava's motives and objectives could be classified into two groups i.e., the one declared and the other undeclared, and may be briefed as under:

1. इह . . . स्वकण्ठेनैव पाठेज्यमाशयो—यदत्र बहूनि शास्त्रान्तरेष्वसंज्ञ-
सानि पाठान्तराणि संभवन्ति—इति श्रोतॄणां मा भूत्संमोहः ।

Motives

(a) DECLARED

To compose the *Tantraloka*

- (i) as a compendium,
- (ii) as a manual,
- (iii) as a prayer.

(b) UNDECLARED

- (i) To produce a **scripturistic treatise (Sastra)**.

Objectives

(a) DECLARED

- (i) (a) To realise self and make others realise the same,
- (b) To propound fourfold redemptive knowledge,
- (ii) To afford easy comprehension of the abstruse traditional secrets.

(b) UNDECLARED

- (i) To devise an-overriding textual authority,
- (ii) To restore the tantric learning and practices.

CHAPTER TWO

ABOUT THE AUTHOR

(ABHINAVAGUPTA)

(i) *Biographical data*

It will be appropriate if we begin with the biographical data as made available by Abhinavagupta in the *Tantraloka*. Abhinavagupta gives graphic details of his ancestry, parentage, teachers, pupils and circumstances under which the *Tantraloka* was written.¹

(a) NAME

According to the *Tantraloka* Abhinavagupta was not his actual name. It was a title which he earned from his teachers in recognition of his devotion to and reflection upon Siva.² This fact has already been emphasized earlier³ where, according to Jayaratha, his name implied authoritativeness.⁴ Abhinavagupta is never tired of repeating this fact. He calls himself competent.⁶ This leads to the natural conclusion that

1. The reader is advised, for further details, to see Abhi. (pp. 1-77), K.T. (pp. 157-165), Kane's *The History of Sanskrit Poetics*, Bombay, 1951 (pp. 226-233) and Raghavan's posthumous work, *Abhinavagupta and His Works* (pp. 17-30), which is the reprint from JORI, Vol. XIV, IV, 1933.

2. अभिनवगुप्तस्य कृतिः सेयं यस्योदिता गुरुभिराख्या ।
त्रिनयनचरणसरोरुहचिन्तनलब्धप्रसिद्धिरिति ॥ T.A. 1.20

3. बोधोऽन्यथाशविषनुत्तदुपासनोत्थ-
बोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥ Ibid. 1.16

4. अभिनवगुप्त इति सकललोकप्रसिद्धनामोदीरणेनापि आप्तत्वमेव उपोद्-
वलितम् । T.A.V., I, p. 34

5. योग्योऽभिनवगुप्तोऽस्मिन् कोऽपि यागविधौ बुधः ॥ T.A. 4.278

he alone was competent to undertake a work like *Tantraloka* which was professedly a digest of the entire Sadardha (lit. half of six i.e., Trika) scriptural literature.¹ Ahhinava's academic, intellectual, spiritual and yogic attainments were of very high order. The very nature of his physical birth, in the tantric parlance, underlies this. In the first verse itself which refers to his parents he suggests his Yoginibhutva² (i.e., arising from Yoginis.). Such a suggestion assumes added significance in the context of the *Tantraloka* whose committed goal, as we have seen, is to enable the listener-aspirant achieve Bhairavahood (Absolutic being). Here the parents achieve Bhairavahood which is transmitted to progeny.³ Thus there is very suggestive relationship between his birth and composition of the *Tantraloka*. This view gets strengthened by another remark of Jayaratha. In the thirteenth Ahnika while discussing the various kinds of fall of

1. तदेवम् एवविधसिद्धयोगिनीप्रायपितृमेलकसमुत्थतया...स्वात्मनि निरुत्तर-
पदाद्वयज्ञानपात्रतामभिदधता ग्रन्थकृता निखिलषडर्धशास्त्रसारसंग्रहभूतग्रन्थकरणे-
ऽप्यधिकारः कटाक्षीकृतः । T.A.V., I, pp. 14-15

2. Yoginibhu is a typical Kula concept. In the 29th Ahnika called 'Rahasyavidhiprakasana', this concept has been discussed under Dautavidhi (i.e., practice relating to the female messenger). When parents unite identifying themselves with Siva and Sakti giving birth to progeny, the latter who is the Siva-incarnate and instant repository of knowledge is designated as Yoginibhu -

तादृङ्मेलककलिकाकलिततनुः कोऽपि यो भवेद्गर्भे ॥

उक्तः स योगिनीभूः स्वयमेव ज्ञानभाजनं रुद्रः ।

श्रीश्रीवीरावल्लिशास्त्रे बालोऽपि च गर्भगो हि शिवरूपः ॥

T.A. 29.162-63

Also see fn. 1 above.

3. कुण्डं शक्तिः शिवो लिङ्गं मेलकं परमं पदम् ॥

एवं कर्मणि कर्मणि यत्र क्वापि स्मरन् व्याप्तिम् ॥

सततमलेपो जीवन्मुक्तः परभैरवीभवति ।

Ibid. 29.141, 161-62

grace (Saktipata), Abhinava points out to the characteristics,¹ laid down in the *Sripurvasastra*, of an aspirant who is endowed with Madhyativrasaktipata:

1. Unflinching faith in God;
2. Realization of Mantras;
3. Control over all the objective principles;
4. Successful conclusion of the activities undertaken;
5. Poetic creativity; and
6. Sudden or spontaneous knowledge of all the disciplines.

All these signs or a few of them show themselves in varying degrees according to the quantum of grace bestowed. But, Jayaratha, on the authority of his teachers, says all these signs were patently visible in the author of the *Tantraloka*.² This is why such a man whose wisdom (Sattarka - right logic) dawns on its own is said to be initiated by one's own deified awareness and exercises universal jurisdiction.³ It is, therefore, not difficult to understand as to why Abhinava assumes the role of an Acarya (teacher) throughout his work.⁴

1. रुद्रशक्तिसमाविष्ट इत्यनेनास्य वर्ण्यते ।
चिह्नवर्गो य उक्तोऽत्र रुद्रे भक्तिः मुनिश्चला ॥
मन्त्रसिद्धिः सर्वतत्त्ववशित्वं कृत्यसंपदः ।
कवित्वं सर्वशास्त्रार्थबोधधृत्वमिति क्रमात् ॥ Ibid. 13.214-215

Pandey refers to five characteristics leaving 'Kavitva' (Abhi., p. 17) which needs review.

- 2 समस्तं चेदं चिह्नजातं अस्मिन्नेव ग्रन्थकारे प्रादुरभूद् इति प्रसिद्धिः ।
यद्गुरवः—

अकस्मात्सर्वशास्त्रार्थज्ञत्वाद्यं लक्ष्मणञ्चकम् ।
यस्मिञ्श्रीपूर्वशास्त्रोक्तमदृश्यत जनैः स्फुटम् ॥

T.A.V., VIII, p. 137

3. यस्य स्वतोऽयं सत्तर्कः सर्वत्रैवाधिकारवान् ॥
अभिपिक्तः स्वंसवित्तिदेवीभिर्दीक्षितश्च सः ॥ T.A. 4.42-43
4. अभिनवगुप्तेनार्यातिथयमुक्तं संग्रहाय शिष्येभ्यः । Ibid., 11.53

(b) PUPILS, COLLEAGUES AND FAMILY CIRCLE

Two factors prompted Abhinavagupta to undertake the writing of the *Tantraloka*. He was implored by his students and colleagues¹ and was ordained by his teacher Sambhunatha² to write a complete manual and bring out the aspects that the heretics were not able to see. Abhinavagupta in his concluding remarks even names his important pupils who were instrumental to his writing the *Tantraloka*. Manoratha, who happened to be his brother³, was foremost among them. However, before he could go ahead to favour Manoratha, other disciples including his cousins also approached him with a similar request.⁴ Of

जय० remarks—स्वनामोदीरणस्यायमाशयो यदेतावत्प्रमेयजातं विस्तरितुमिव संग्रहीतुमप्यनन्यसाधारणं ममैव परं प्रावीण्यम् इति ।

T.A.V., VII, p. 44 (11th Āh)

Also see आचार्यमभ्यर्थयते स्म गाढं—

T.A. 37.70

1. इत्यहं बहुशः सद्भिः शिष्यसब्रह्माचारिभिः ।

अथितो रचये स्पष्टां पूर्णार्थां प्रक्रियामिमाम् ॥

Ibid. 1.15

2. अतोऽजान्तर्गतं सर्वं संप्रदायोज्झितैर्बुधैः ।

अदृष्टं प्रकटीकुर्मो गुरुनाथाज्ञया वयम् ॥

Ibid. 1.19

3. सोऽनुग्रहीतुमथ शांभवभक्तिभाजं

स्वं भ्रातरमखिलशास्त्रविमर्शपूर्णम् ।

यावन्मनः प्रणिदध्नाति मनोरथाख्यं

तावज्जनः कतिपयस्तम्पाससाद ॥

T.A. 17.64

Pandey (Abhi., p. 13) takes Manoratha as Abhinava's younger brother. It is, however, difficult to maintain for the reasons coming later.

4. श्रीशौरिसंज्ञतनयः किल कर्णनामा यो यौवने विदितशांभवतत्त्वसारः ।

देहं त्यजन्प्रथयति स्म जनस्य सत्यं योगक्षुप्तं प्रति महामुनिवृष्णवाक्यम् ॥

तद्बालमित्तमव मन्त्रिसुतः प्रसिद्धः श्रीमन् इत्यखिलसारगुणाभिरामः ।

लक्ष्मीसरस्वति समं यमलचकार सापत्नकं तिरयते सुभगप्रभावः ॥

अन्ये पितृव्यतनयाः शिवशक्तिशुभ्राः क्षेमोत्पलाभिनवचक्रकपसगुप्ताः ।

ये संपदं तूष्णममंसत शंभुसेवसंपूरितं स्वहृदयं हृदि भावयन्तः ॥

षडर्धशास्त्रेषु समस्तमेव येनाधिजग्मे विधिमण्डलादि ।

these Kama - the son of Sauri, Mandra - Kama's boyhood friend and son of a minister, Ksema, Utpala, Abhinava, Cakraka, Padmagupta - all cousins, and Ramagupta are remembered by name. A few others also beseeched Abhinava who accommodated all of them as it was against his training to turn down a request. We have already come across his brother Manoratha, Karna and Ramadeva in the concluding verses of the *Paratrimśikavivarana*¹ being described in extremely eloquent terms. His brother was a great devotee of Siva and displayed command over all the disciplines. Kama, though quite young, had grasped the essence of Saiva principles and was totally averse to mundane attractions. He is the same Karna who, together with Mandra, requested Abhinava time and again to write a commentary on the *Malini-vijayot-taratantra*.² Karna had one son, Yogesvaridatta by name, who displayed personal qualities justifying his name.³ Kama's young wife Amba⁴ also grew detached from the worldly affairs and devoted herself exclusively to the worship of Siva when her husband died later at an advanced age.⁵ It is clear from Abhi-

स रामगुप्तो गुरुशंभुशास्त्रसेवाविधिव्यग्रसमग्रभागः ॥

अन्योऽपि कश्चन जनः शिवशक्तिपातसंप्रेरणापरवशस्वकशक्तिसार्थः ।

अभ्यर्थनाविमुखभावमशिक्षितेन तेनाऽप्यनुग्रहपदं कृत एष वर्णः ॥

T.A. 37.65-69

1. P.T.V. 7-9 (Concluding verses, pp. 279-80)

2. सच्चिष्यकर्णमन्द्राभ्यामर्थितोऽहं पुनः पुनः ।

वाक्यार्थं कथये श्रीमन्मालिन्यां यत्कवचित् क्वचित् ॥ M.V.V. 1.11

3. तस्य स्तुषा कर्णवर्धूविधूतसंसारवृत्तिः सुतमेकमेव ।

यासूत योगेश्वरिदत्तसंज्ञं नामानुरूपस्फुरदर्थतत्त्वम् ॥ T.A. 37.76

4. अम्बाभिधाना

Ibid. 37.79

5. यामग्रे वयसि भर्तुर्वियोगदीनामन्वग्रहीत् त्रिनयनः स्वयमेव भक्त्या ।

भाविप्रभावरभसेषु जनेष्वनर्थः सत्यं समाकृषति सोऽर्थपरम्पराणाम् ॥

Ibid. 37.77

nava's remarks that although Kama's entreaty was a forceful factor behind Abhinava's undertaking, the former did not live long to see the work complete. Amba, Kama's wife, was perhaps Abhinava's sister, elder or younger it is difficult to say. Because, on the strength of Abhinava's own statement, she looked upon Abhinava as her teacher and Siva personified although he happened to be her real brother and as such she was successful in keeping the filial emotions at bay.¹ And when it came to Abhinava, though a brother, he justified her trust, respect and faith in him as a teacher by his virtuous conduct where the joy of knowledge aggravated his lust for further knowledge,² but who also actively nurtured all the efforts annulling the sense of delimited existence from heart. This perhaps explains why Abhinava devotes so much space to the description of Kama and his family.

Next comes Ramagupta who is referred to as Ramadeva in the *P.T.V.* He was exclusively given to the study of Saiva scriptures and having fully comprehended the nuances of Vidhi and Mandala in Trika scriptures was rather impatient to serve his teacher, Siva as well as scriptures. From the *P.T.V.*

भक्त्युल्लसत्पुलकतां स्फुटभङ्गभूषां श्रीशंभुनाथनतिमेव ललाटिकां च ।

शैवश्रुतिं श्रवणभूषणमप्यवाप्य सौभाग्यमप्यधिकमुद्वहति स्म यान्तः ॥

T.A. 57.58

1. अम्बाभिधाना किल सा गुरुं तं स्वं भ्रातरं शम्भुदृशाभ्यपश्यत् ।

भाविप्रभावोज्ज्वलभव्यबुद्धिः सतोऽवजानाति न बन्धुबुद्ध्या ॥

Ibid. 37.79

2. भ्राता तदीयोऽभिनवश्च नाम्ना न केवलं सच्चरितैरपि स्वैः ।

पीतेन विज्ञानरसेन यस्य तत्रैव तृष्णा बबूधे निकामम् ॥

सोज्यश्च शांभवमरीचिचयप्रणश्यत्संकोचहार्दनलिनीघटितोज्ज्वलश्रीः ।

तं लुम्पकः परिचचार समुद्यमेषु साधुः समावहति हन्त करावलम्बम् ॥

Ibid. 37.80-81

we learn that he had thoroughly mastered grammar, Mimamsa and logic also.¹

The list includes his five cousins including Ksema and one his namesake. All these cousins showed in common their absolute devotion to Siva and rejection of worldly possessions. We do not know if Ksema amongst them was identical with Abhinava's illustrious disciple Ksemaraja, the author of several erudite works. But all the circumstantial evidence tends to favour this identification. Although all these are mentioned as 'Pitravyatanayah', Abhinava in his *Tantraloka* does not indicate who his uncle (Pitravya) was. According to Pandey he mentions his uncle as Vamanagupta in the *Abhinavabharati*.² From this quotation he appears to be a man of literature. While discussing Abhinava's teachers we shall revert to him. Since he is the only person alluded to as his uncle, it may not be illogical if Ksema's father and Vamanadatta are identified.

The only pupil we have yet to talk about is Mandra. He happens to be a boyhood friend of Karna and his cousin also, as is gathered from the fact that Vatsalika, Sauri's wife, has been called his aunt (Pitravyavadhu).³ The possession of all the necessary basic qualities makes his personality very pleasing and he was gifted with enormous riches and learning in equal measure. It was he who made Abhinava's stay at his suburban residence where all the members of house-

1. पदवाक्यप्रमाणवित् । P.T.V. 9 (concluding verses, p. 280)
2. तत्र हास्याभासो यथास्मत्पितृव्यस्य वामनगुप्तस्य A. Bh., Vol. I, p. 297, quoted, Abhi., p. 735
3. तस्याभक्तुं किल पितृव्यवधूर्विधाना । T.A. 37.73

hold including children were dedicated to the divine worship.¹

It was the combined request of all these pupils and his fellow-students² who were longing to learn the entire tantric literature that he could not desist from writing the *Tantraloka*? In fact it was his own deep rooted desire that was awaiting an excuse for an outlet just as a dancer, desiring to dance, cannot resist stepping when he gets an instrument for accompaniment. Not only the request from students, but also the advice of his teachers to this effect was found by him full of great benign possibilities.⁴

(c) PLACE OF COMPOSITION

The *Tantraloka* was, thus, written in the suburban residence of Mandra, where his aunt Vatsalika⁵ looked after Abhinava with so much care and concern that Abhinava found her name equal to her merits and felt constrained to attribute the success of his work to the all-caring presence of Vatsalika.⁶ His

1. विक्षिप्तभावपरिहारमथो चिकीर्षन् मन्त्रः स्वके पुरवरे स्थितिमस्य वव्रे ।
आबालगोपमपि अत्र महेश्वरस्य दास्यं जनश्चरति पीठनिवासकल्पे ॥

T.A. 37.72

2. T.A. 1.15 (fn. 1 on p. 22 supra). Abhinava is silent about his fellow-students. Could the phrase, therefore, be explained as not 'his' fellow-students but as 'their' (pupils') classmates?

3. आचार्यमभ्यर्थये स्म गाढं संपूर्णतन्त्राधिगमाय सम्यक् ।

जायेत दैवानुगृहीतबुद्धेः संपत्प्रबन्धैकरसैव संपत् ॥ T.A. 37.70

4. सोऽप्यभ्युपागमदभीप्सितमस्य यद्वा स्वातोद्भवेव हि निनतिपतोऽवतीर्णम्
सोऽनुग्रहप्रवण एव हि सद्गुणामाज्ञावशेन शुभमूतिमहाङ्कुरेण ॥

Ibid. 37.71

5. तस्याभवत् किल पितृव्यवधूविधात्रा वा निर्ममे गलितसंयुतिचित्रचिन्ता ।
शीतांशुमौलिचरणाञ्जपरागमात्रभूषाविधिर्विहितवत्सलिकोचिताख्या ॥

Ibid. 37.73

6. इत्थं गृहे वत्सलिकावितोर्णे स्थितः समाधाय मतिं बहूनि ।

.... स तन्निबन्धं विदधे महार्थम्.

Ibid. 37.82-83

gratitude is reflected in every word of the poetic appreciation he has showered on her.¹ Vatsalika was the wife of Sauri who was king's minister and had later resigned the job when his mind became pure owing to devotion to Siva.²

(d) TIME

Out of the material covered so far, the portion relating to Kama and Sauri etc. is relevant from yet another point of view. Abhinava, though ever ready to provide sufficient biographical data about himself and his environ, does not throw any direct hint on his time in the *Tantraloka* itself. Abhinava's time is no doubt fairly certain (he is placed around 950-1020 A.D.).³ It is here that we get some clues on the matter. Sauri appears to be a senior contemporary of Abhinava because the latter has seen all the three generations of Sauri e.g., - Sauri, Kama and Yogesvaridatta. Abhinava in fact was the contemporary of Karna, his brother-in-law, husband of his sister Amba. Abhinava also witnessed the death of Karna, his close relative and an ardent disciple. Karna died at fairly advanced age (*Agrage Vayasi* T.A. 37.77) when his son, Yogesvaridatta, was already grown up. Cons-

1. मूर्ता क्षमेव करुणेव मृहीतदेहा धारेव विग्रहवती शुभशीलतायाः ।
वैराग्यसारपरिष्ठाकदशेव पूर्णा तत्त्वार्थरत्नरुचिरस्थितरोहणोर्वी ॥

T.A. 37.74

2. भ्रातापि (? भर्तापि) तस्याः शशिशुभ्रमौलैर्भक्त्या परं पावितचित्तवृत्तिः ।
स शौरिरास्तैश्वरमन्त्रिभावस्तत्याज यो भूपतिमन्त्रिभावम् ॥ Ibid. 37.75

Here the word 'bhrata' does not stand logical scrutiny. We have therefore suggested the correction within brackets. Sauri was Vatsalika's husband and not brother - is proved by collateral evidence.

3. Abhi., pp. 8-10; K.T., pp. 157-159.

truing the present data with those in the P.T. V.¹ we come to learn that Sauri was son of Vallabha who was a Brahmin and a senior minister or the prime minister of king Yasaskara who definitely ruled in the year 939 A.D. Thus, Abhinava who belonged to the third² generation from king Yasaskara should have undertaken the writing of the *Tantraloka* at quite mature age; his accepted date (circa 950-1025 A.D.) continues to remain the same which may be shown in the following tabular form:

King Yasaskara (939 A.D.)	=Vallabha ↓ Sauri=Vatsalika V Karna=Amba V Yogesvaridatta	=Abhinavagupta (950-1025 A.D.)
------------------------------	---	-----------------------------------

(e) ANCESTORS & PARENTS

Abhinava has provided sufficient insight into his place of origin, ancestors and teachers. Apart from scattered references throughout the text of the *Tantraloka* he has devoted sizable space in the first and the thirtyseventh Ahnikas. His earliest known ancestor Atrigupta was born in Madhyadesa which falls

1. कश्मीरेषु यशस्करस्य नृपतेरासीदमात्याग्रणीः
श्रीमान्वल्लभ इत्युदाहृततनुयः प्राप्यजन्मा द्विजः ।
तस्य स्वाङ्गभवः प्रसिद्धिपदवीपात्रं समग्रैर्गुणैः
श्रीशौरिः शिशुचन्द्रचूडचरणध्यानैकरत्नाकरः ॥....
श्रीमद्वत्सलिकाभिधा सहचरी तस्यैव भक्त्युल्लसत्-
प्रोद्विक्तान्तरवृत्ति शंकरनुतौ यस्या मनो जुम्भते ॥
तस्यैवात्मभवो कर्णभिधानो द्विजः ।

P.T.V. 5-7 (concluding verses, p. 279)

2. To this extent we revise our opinion in the K.T., p. 159.

in Kumarika region (earth).¹ Construed with the material from the P.T.V. Madhyadesa is found to be synonymous with Antarvedi² (i.e., land between Ganga and Yamuna) which might be identified with modern Kannauj and was the centre of all learning. His surname was Gupta and his proper as well as Gotra names were Atri,³ if we go by the explanation of Jayaratha. He was brought to Kashmir by king Lalitaditya-Muktapida of Karkotaka dynasty (725-761 A.D.) out of great love and respect possibly⁴ when the latter conquered the king Yasovarman of Kannauja (730-740 A.D.). Abhinava has paid glowing tributes to Kashmir, the land of learning, beauty and eternal bliss. Atrigupta was settled in Pravarapura, a decent beautiful town founded by an earlier king Pravarasena⁵ (c. 5th-6th century) on the banks of

1. कन्याहवयेऽपि भुवनेऽत्र परं महीयान् ।

निःशेषशास्त्रसदनं किल मध्यदेशस्तस्मिन्नजायत गुणाभ्यधिको द्विजन्मा ।
कोऽप्यत्रिगुप्त इति नामनिर्हृतगोत्रः शास्त्राब्धिचर्वणकलोदयगस्त्यगोत्रः ॥

T.A. 37.37-38

The meaning of the last Pada of T.A. 37.38 is not clear. Does it mean that because of his swallowing the scriptural water he was named Agastya also?

2. अन्तर्बेद्यामत्रिगुप्ताभिधानः प्राप्योत्पत्तिं प्राविशत्प्राग्रजन्मा ।

P.T.V. 11 (concluding verses, p. 280)

3. नामनिर्हृतगोत्र इति अत्रिगोत्र इत्यर्थः । गोत्रनामश्लिष्टतया निदिष्टम् ।

T.A.V., XII, p. 412

4. तमथ ललितादित्यो राजा निजं पुरमानयत्

प्रणयरभसात् कश्मीराख्यं हिमालयमूर्धगम् । T.A. 37.39

5. श्रीमत्परं प्रवरनाम पुरं च तत्र यन्निर्ममे प्रवरसेन इति क्षितीशः ।

यः स्वप्रतिष्ठितमहेश्वरपूजनान्ते व्योमोत्पतन्नुदसृजत्किल धूपवष्टाम् ॥

Ibid. 37.47

तस्मिन्कुबेरपुरचारिसितांशुमौलिसांमुख्यदर्शनविरूढपवित्रभावे ।

वैतस्तरोधसि निवासममुख्य चक्रे राजा द्विजस्वपरिकल्पितभूरिषत् ॥

Ibid. 37.52

यत् प्रवरसेन इति क्षितीशः पुरं निर्ममे तस्मिन्मुख्य द्विजस्य ललितादित्यो

राजा निवासं चक्रे इति दूरेण संबंधः । T.A.V., XII, p. 413

Vitasta, modern Jhelum. We do not know if he is the same as the illustrious composer of the *Setu-bandha*, because Abhinava is silent on this aspect. A house was built on the bank of Jhelum by king Lalitaditya for his residence facing the temple of Siva creating an environ of sanctity around the whole place. The temple, too, was located on the river bank and had a Siddhalinga enshrined in it.¹ The king also granted enough property and wealth for Atrigupta's maintenance.² After a sufficient gap of about 150 years in the lineage of the immigrant family of Atrigupta, Abhinava's grandfather Varahagupta was born. He was an eminent scholar.³ It appears all through the intervening generations, about which nothing is known, traditions of learning and devotion to Siva continued unabated. Varahagupta's son Narasimhagupta, also popularly known as Cukhalaka, was Abhinava's father. His intellect was sharp, mind pure as a result of his deep access into all the branches of learning and heart full of devout devotion to Siva.⁴

On the authority of Jayaratha we know that the name of Abhinava's mother was Vimala.⁵ In fact

1. रोधः प्रतिष्ठितमहेश्वरसिद्धलिङ्गस्वायम्भुवार्चनदिलेपनगन्धपुष्पैः ।

T.A. 37.50

2. Pandey (Abhi., p. 19) reads 'bhumisarhpat' for 'bhurisarhpat' in the printed text which is equally a good reading. We have, however, interpreted it as 'property and wealth' instead of 'jagir' following the printed text.

3. तस्यान्वये महति कोऽपि बराहगुप्तनामा बभूव भगवान्स्वयमन्तकाले ।

शीर्वाणसिन्धुलहरीकलिताग्रमूर्धा यस्याकरोत् परमनुग्रहमाग्रहेण ॥

T.A. 37.53

4. तस्यात्मजश्चुखलकेति जने प्रसिद्धश्चन्द्रावदातघिषणो नरसिंहगुप्तः ।

यं सर्वशास्त्ररसमज्जनशुभ्रचित्तं माहेश्वरी परमलंकुस्ते स्म भक्तिः ॥

T.A. 37.54

5. अस्य हि ग्रन्थकृतः श्रीनरसिंहगुप्तविमलाख्यौ पितरौ इति गुरवः ।

T.A.V., I, p. 14

Abhinava himself suggests it in the very first word (Vimalakala) of the *Tantraloka*¹. His mother died when Abhinava was a child² and was brought up by his father. His father though young was in the least distracted by deviations natural to the young age and had developed acute devotion to Siva as a result of complete aversion to the worldly attractions³. Mother's premature death brought a sea change in Abhinava's spiritual life and with the removal of the staunchest cause of attachment, he instantly attained salvation in his lifetime itself.⁴ His father reared Abhinava not only physically, but intellectually also. We shall have occasion to dilate upon it later.

Now a brief pause. In this context Abhinava makes no mention of his brother and sister though we have already noted that Manoratha and Amba were his brother and sister respectively. It is difficult to say among the three who was younger and who was elder. From Abhinava's account we know that his mother died in his childhood and he was tended by his young father; it is quite possible that Abhinava might be the youngest. The reason for our holding so lies in the fact that he was a Yoginibhu in whose birth

1. विमलकलाश्रयाभिनवसृष्टिमहा जननी

T.A. 1.1

By a strange coincidence, this verse forms the first introductory verse of the P.T.V. and M.V.V. also.

2. माता व्ययूयुजदम् किल बाल्य एव ।

दैवं हि भाविपरिकर्मणि संस्करोति ॥

Ibid. 37.56

3. तारुण्यसागरभरानपोह्य वैराग्यपोतमधिरुह्य दृढं हठेन ।

यो भक्तिरोहणमवाप्य महेशचिन्तारत्नैरलं दलयति स्म भवापदस्ताः ॥

तस्यात्मजोऽभिनवगुप्त इति प्रसिद्धः श्रीचन्द्रचूडचरणाब्जपरागपुतः ।

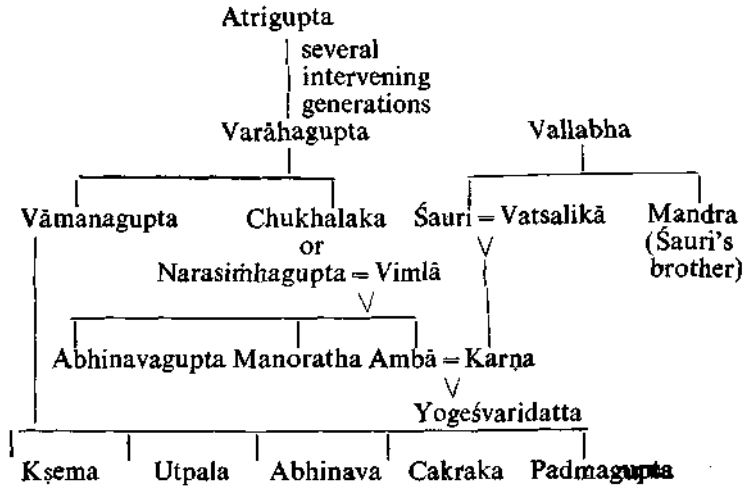
Ibid. 37.55-56

4. माता परं बंधुरिति प्रवादः स्नेहोऽतिगाढीकुस्ते हि पाशान् ।

तन्मूलबन्धे गलिते किलास्य मन्ये स्थिता जीवत एव मुक्तिः ॥ Ibid. 37.57

parental union did not take place for the satisfaction of carnal instinct but as a matter of spiritual necessity. Abhinava's parents must have taken some time before they were able to develop such a frame of mind. Thus his brother and sister should have been born in the evolutionary phase. In any case the mutual gap between their birth must be small as the father was quite young when he turned away from worldly allurements and mother passed away quite early. Regarding Abhinava's own family, the *Tantraloka* is not of much help. It is from the I.P.V.V. we learn that he was a celibate throughout his life and as such the question of having wife or son etc. did never arise.¹

From the foregoing account the following picture of Abhinava and his family emerges:



(f) TEACHERS

Coming to his teachers we find Abhinava very in-

1. दारात्मजप्रभृतिबन्धुकथामनाप्तः ।

I.P.V.V., III, concluding verse 2.

formative. He received his first lessons from his father, Narasirhhagupta alias Cukhalaka. Grammar, logic and literature were the three fields which he mastered under the guidance of his father,¹ but the lessons with his father were just the beginning of his extraordinary intellectual pursuit. It appears while he was enjoying his lessons in literature, he was overtaken by irresistible devotion to Siva which made him serve numerous teachers at their own seats.² In pursuing his ever-increasing lust he did not even bother for the normal decorum and accepted serfdom of his teachers to acquire knowledge.

It appears Abhinava had to face tremendous criticism for going from one teacher to the other.³ Although he is an ardent follower of the *Sripurvasastra*, he quotes from the *Matasastra* twice⁴ in the *Tantraloka* to emphasize that as a black bee (Bhrnga) moves from flower to flower to collect scent, in the same way a student, desirous of knowledge, should visit from teacher to teacher. It is why he flocked at the gates of logicians, Mimamsists, Buddhists, Arhats and Vaisnavas.⁵ He also suggests the order in which he

1. पित्रा स शब्दग्रहणे कृतसंप्रवेशस्तर्कार्णवोर्मिपृषतामलपूतचित्तः ।
साहित्यसान्द्ररसभोगपरो महेशभक्त्या स्वयंग्रहणदुर्मदया गृहीतः ॥
T.A. 37.58
2. स तन्मयीभूय न लोकवर्तनीमजीगणत् कामपि केवलं पुनः ।
तदीयसंभोगविवृद्धये पुरा करोति दास्यं गुरुवेशमसु स्वयम् ॥ Ibid. 37.59
3. तस्मान्न गुरुभूयस्त्वे विशङ्केत कदाचन ।
गुर्वन्तररते मूढे आगमान्तरसेवके ॥
प्रत्यवायो य आम्नातः स इत्यमिति गृह्यताम् । Ibid. 13.349-50
4. आमोदार्थी यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ।
विज्ञानार्थी तथा शिष्यो गुरोर्गुर्वन्तरं व्रजेत् ॥
Ibid. 13.335; also cf. T.A. 22.45-6
5. अहमप्यत एवाधःशास्त्रदृष्टिकृतुहलात् ॥
तार्किकश्रोतबोद्धहृद्वैष्णवादीन्नसंविधि । Ibid. 13.345-46

approached the teachers of respective disciplines. He first approached Vaisnavas, then Buddhists, then Siddhanta Saivists, and finally Trika scholars.¹ It is a very terse proposition to identify all his teachers by name in different disciplines, yet we get a reasonably adequate account in this respect.

(i) MATHIKAGURUS & (ii) JNANAGURUS

Abhinava's teachers may be divided in two broad groups - (1) Mathikagurus (teachers representing a preceptorial school and thereby a definite spiritual approach) and (2) Jnanagurus (teachers imparting knowledge in general in some specific area). In the opening verses of the first Ahnika he deals with the Mathikagurus² (except Amardaka Mathika) and towards close of the *Tantraloka* (37th Ah.) he first discusses Mathikagurus and then other teachers. Under Mathikagurus he first refers to Bhutiraja.³ Bhutiraja and his son, whose name Abhinava does not disclose, represent the Natha Mathika, representing dualist-cum-monist school.⁴ Traiyamba Mathika, which is related to Tantra-prakriya, is represented by Lakshmanagupta who steps into the shoes of Utpala and Somananda, Abhinava's grand and great-grand teachers respectively.⁵ Lakshmanagupta is followed by

1. प्राग्बैष्णवाः सौगताश्च सिद्धान्तादिविदस्ततः ।

क्रमात्त्रिकार्थविज्ञानचन्द्रोत्सुकितदृष्टयः ॥

T.A. 13.348

2. For Mathikas see K.T. pp. 32-34.

3. तदपरमूर्तिभंगवान् महेश्वरो भूतिराजश्च ।

T.A. 1.9

4. श्रीनाथसंततिमहाम्बरघर्मकान्तिः श्रीभूतिराजतनयः स्वपितृप्रसादः ।

Ibid. 37.60

5. श्रीसोमानन्दबोधश्रीमदुत्पलविनिःसृताः ।

जयन्ति संविदामोदसंदर्भा दिक्प्रसर्पिणः ॥

तदास्वादभरावेशबृहितां मतिषट्पदीम् ।

गुरोर्लक्ष्मणमुत्तस्य नादसंमोहिनीं नुमः ॥

Ibid. 1.10.11

Sambhunatha, who represents the Fourth School¹, which also goes by the name of Ardha-traiyambaka and is supposed to be identical with Kula Prakriya.² Sambhunatha appears to be the main inspiration behind the *Tantraloka*. Although Abhinava has left out teachers of the Amardaka school in the beginning, possibly because they fell outside the purview of Tantraprakriya, he utilizes the first opportunity in the concluding verses to refer to Vamanatha who was the son or pupil of Eraka and represented the dualist school founded by Arnardaka or Ananda.³

After discussing Mathikagurus, he switches over to give out a long list of his main teachers⁴ who perhaps taught him secular subjects. The list reads as under:

- (i) Sricandra Sarma, (ii) Bhava,⁵ (iii) Bhaktivilasa, (iv) Yogananda, (v) Abhinanda, (vi) Sivasakti,⁶

also see त्रैयम्बकप्रसरसागरशायिसोमा—

नन्दात्मजोत्पलजलक्ष्मणगुप्तानाथः ।

T.A. 37.61

1. तुर्याख्यसंततिमहोदधिपूर्णचन्द्रः श्रीसोमतः सकलवित्तिकल शंभुनाथः ।

Ibid. 37.61

2. विश्रान्तिस्थानतया कुलप्रक्रियागुरुमपि उत्कर्षयति—

जयताज्जगद्दुधूतिक्षमौऽसौ भगवत्या सह शंभुनाथ एकः ।

यदुदीरितशासनांशुभिर्मै प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥

(T.A. 1.13) T.A.V., I, p. 31

3. आनन्दसंततिमहर्णवकर्णधारः सद्देशिकवरात्मजवासनाथः । T.A. 37.6

4. श्रीचन्द्रशर्मभवभक्तिविलासयोगानन्दाभिनन्दशिवशक्तिविचित्रनाथाः ।

अन्येऽपि धर्मशिववामनकोद्भूतश्रीभूतेशभास्करप्रमुखप्रमुखा महान्तः ॥

Ibid. 37.62

5. The name of Candravara, mentioned at No. 11 by Pandey (Abhi., p. 12) is not found in the text cited above. Instead, we have some Bhava in his place. The text as it is may also mean "Bhaktivilasa, the son of Candra Sarma". Pandey adopts a different text, possibly from the MS in his possession -

श्रीचन्द्रचन्द्रवरभक्तिविलासयोगानन्दाभिनन्दशिवभक्तिविचित्रनाथाः ।

अन्येऽपि धर्मशिववामनकोद्भूतश्रीभूतीशभास्करमुखप्रमुखा महान्तः ॥

6. Pandey reads Sivabhakti. Ibid.

(vii) Vicitrānatha, (viii) Dharmasiva,¹ (ix) Vamanaka, (x) Udbhata, (xi) Sribhutesa² and (xii) Bhaskara.

All these teachers, whose favour was earned by Abhinava due to their service and attendance, conveyed whatever they knew in their branches to Abhinava helping him become self-contented and truly dedicated to exploring reality.³ Since these are his principal teachers, there might have been some not-so-important teachers, about whom we hardly know anything. Abhinava, however, refers to his several teachers in the body of the text quite often, but use of the term 'Guru' or 'Guravah' is so loose that it is difficult to take a definite stand. Sometimes it refers to a mythical figure,⁴ sometimes to a preceptorial ancestor much anterior to him,⁵ sometimes to the legendary Kṛṣṇa⁶ and sometimes to the earlier commentators including even his opponents'. Moreover, it does not have an exact chronological connotation. However, on the basis of available evidence, a conjecture can be made. Abhinava studied the *Matanga Agama* with some Aniruddha⁸ who also commented

1. Pandey takes Dharma and Siva separately (Abhi., p. 12), but they are one as subsequent discussion will bring out.

2. Pandey reads Bhutisa. Ibid.

3. एते सेवारसरचितानुग्रहाः शास्त्रसारप्रौढादेशप्रकटमुभयं स्वाधिकारं किलास्मै ।

यत्संप्रादुर्यदपि च जनान्नेक्षताक्षेत्रभूतान् स्वात्मभारामस्तदयमनिशं तत्त्व-
सेवारसोऽभूत् ॥ T.A. 37.63

4. Vide ibid. 8.9

5. Ibid. 1.100; 9. 278

6. Ibid. 1.124

7. Ibid. 8.101; 9.173

8. श्रीमत्ताप्यनिरुद्धेन शक्तिमुग्मालिनीं विभोः ॥

व्याचक्षणेन मातङ्ग्ये वर्णिता निरपेक्षता ।

Ibid. 13.293-94

upon the *Matanga Sastra* an Agama of Siddhanta Saivism. Jayaratha seems to have quoted a long extract from this commentary in his *Viveka* on the *Tantraloka* 8.433-34.¹ In addition, Abhinava also furnishes some useful information about some of his teachers. Dharmasiva, mentioned at serial No. (viii) above, seems to have imparted lessons on some of the matters connected with Paroksa Diksa (indirect initiation). His views are quoted in the context of judging the comparative strength of the rites (Sarhskaras)² which were slightly different from those enunciated by Sambhunatha. His method is then discussed from the T.A. 21.50 to 21.55. Abhinava has referred to two Vamanas above with slight variation in name - one is Vamanatha, his teacher in Saiva dualism and other Vamanaka about whom we perhaps know nothing. According to Pandey one of the Vamanas (which one?) is identical with Abhinava's uncle Vamanagupta³ and has been mentioned in the list of his teachers. Possibly it is Vamanaka which goes more in

तत्स्थाने वृत्तिमन्तीति मतङ्गो गुरवो मम ।

T.A. 9.261

Jayaratha remarks—न चैतदस्माभिः स्वोपज्ञमित्युक्तम् 'मतङ्गो गुरवो मम' इति । मतङ्गशास्त्रव्याख्यातारः श्रीमदनिरुद्धप्रभृतय इत्यर्थः ।

T.A.V., VI, p. 211

For other details see Dwivedi's Upodghata, pp. 16-17.

1. यदाहुः "कालाग्निर्नरकाणां केचिदेव तु" इति । अत्र च साक्षादागमे (मतङ्गागमे) संवादिते ग्रन्थविस्तरः स्यात् इति तद्वृत्तिकुदुक्तं संवादितम् ।

T.A.V., V, p. 275

2. श्रीमान् धर्मशिवोप्याह पारोक्ष्यां कर्मपद्धतौ ।

T.A. 21.50

Dwivedi takes him as a scholar of Siddhanta Saivism or dualistic Saivism so to say, who wrote a Paddhati text and quotes Ksemaraja's statement in support "धर्मशिवाचार्येण स्वपद्धतौ"

(Uddyota on SV.T. 11.6-7).

Vide Upodghata, p. 42; also see p. 20 thereof.

3. Abhi, pp. 13, 735

line with Vamanagupta. But Abhinava nowhere refers to Vamanaka as his uncle in the *Tantraloka* nor does he give the slightest idea about the discipline taught. He, however, refers to one Vamanadatta, who on the testimony of Jayaratha, was the author of one *Samvitprakasa*.¹ This Vamanadatta has definitely been referred to as 'Gurubhih' and not by name. From the content and context it appears that this Vamanadatta talked of variety in the instrumental knowledge without affecting the overall unity of divine consciousness. In all probability Vamanaka is Vamanadatta who was a teacher of Abhinava, but not his uncle.² Amongst the remaining Jnanagurus our informations about Bhaskara are in much better shape, though his name does not figure in the *Tan-*

1. नीले पीते सुखे दुःखे संविद्रूपमखण्डितम् ॥

गुरुभिर्भाषितं तस्मादुपायेषु विचित्रता ।

T.A. 5.154-55

Jayaratha adds गुरुभिः वामनदत्ताचार्येण भाषितमिति संवित्प्रकाशे ।

T.A.V., III, p. 467

2. Dwivedi in his Upodghata (pp. 15-16, 65-66, 72-73, 78, 83) has dwelt in detail on the issue except student-teacher relationship between Abhinava and Vamana. He has identified Hrasvanatha, the author of the Advaya-sampattivartika with Vamanadatta, the author of the Samvitprakasa. The view needs further examination. His other informations are important. According to him the Samvitprakasa was a text with Vaisnava leanings. Its MS is available in B.H.U. Library (Nos. C4003 and C5186). Vamanadatta seems to have written two more books Subodhamanjari (C4235 at B.H.U.) and Svabodhamanjarimatrka (C100 at B.H.U.). If Hrasvanatha, the son of Harsadatta, is none other than the author of the Samvitprakasa - if Dwivedi's hypothesis prevails - he should be credited with the authorship of the Bodhivilasa also (K.T., pp. 182-83, fn. 3). Dwivedi has disputed duality of Hrasvanathas (Upodghata, p. 66) suggested by us (K.T., pp. 176-183), but without assigning any reason whatsoever for disagreement.

traloka elsewhere.¹ From other sources we know that he was the renowned author of the *Vartika* on the *Sivasutras*, in addition to the *Vivekanjana* and *Kak-syastotra*. His father was one Divakara and he was a disciple of Srikantha in Spanda branch and of the Stotrakara Siddhinatha in Krama.² Some liberty may be taken for certain conjectures with regard to Bhava mentioned at Serial No. (ii) above. Abhinava has referred to a series of teachers coming in preceptorial succession who commented on the *Paratrisika Sastra* running as under - Somananda, Kalyana and Bhavabhuti.³ If Abhinava's description depicts the chronological succession of teacher-commentators Bhavabhuti occupies exactly the same point of time (calculating from Somananda) which is occupied by Bhava as teacher of Abhinavagupta. In that case 'Bhava' would be an abbreviated form of Bhavabhuti or should we be justified in reading in the text "Bhavabhutivilasayogananda" in place of "Bhavabhaktivilasayogananda"? We leave it for future investigation.

In this group figures Udbhata also, about whom Abhinava's commentator Jayaratha gives us some information. This Udbhata is different from his earlier namesake, who was a poetician and a prominent figure in king Jayapida's court (779-813 A.D.). The latter Udbhata followed Ujjata in succession and happened to be the grand disciple of Bhanuka (850-

1. Bhaskara is included in the list in T.A. 37.62. The reference to Bhaskara in T.A. 1.21 is of dubious value (Abhi, p. 917) and is more figurative than informative.

2. See K.T., pp. 144-146.

3. असदेतदिति प्राहुर्गुरवस्तत्त्वदर्शिनः ।

श्रीसोमानन्दकल्याणभवभूतिपुरोगमाः ॥

900 A.D.), an early Krama teacher.¹ This tradition descended down to Jayaratha intact through intervening generations of teachers. However if both the accounts - Abhinava's as well as Jayaratha's - are construed together, it would appear that Abhinava was in possession of both the Krama traditions - one descending through Govindaraja→Somananda→Laksmanagupta and the other through Bhanuka→Ujjata→Udbhata. Since Abhinava subscribed to the tradition headed by Somananda, he is avowedly indebted to Laksmanagupta for his lessons in the whole of Tantra-prakriya comprising Krama, Trika and Pratyabhijna systems. Udbhata comes in for a lone reference, because Abhinava, though, learnt Krama dicta from Udbhata, his lessons were limited to the sphere of Udbhata's branch of Krama alone and his heart did not lie there.

Coming to the Mathikagurus our first encounter takes place with one Vamanatha who taught tantras of the dualistic schools to Abhinava.² He has nowhere been remembered except once. From Abhinava's statement³ we simply know that he was either son or pupil of Eraka,⁴ who happened to be an excellent teacher. This Eraka, the teacher in dualism, is not to be confused with his earlier namesake who

1. तत्तादयः (गोविन्दराजः) . . . चेदं रहस्यं श्रीसोमानन्दाभिधानाय गुरवे संचारयाम्बभूव । द्वितीयोऽपि एवमास्त, तस्यैव चैषा श्रीमदुज्जटोद्भट्टादिनातागुरु-परिपाटीसंततिः यत्प्रसादासादितमहिमभिरस्माभिरेतत् प्रदर्शितम् ।

T.A.V., III, p. 192-3; cf. K.T., pp. 137-138

2. See fn. 3 on page 35 supra.

3. T.A. 37.60

4. 'Atmajā' in T.A. 37.60 may not necessarily mean son, it may mean disciple also. See K.T., pp. 135-137. To this extent the views regarding Eraka in K.T., p. 122 stand modified.

was a Stotrakara and a Krama propagator (850-900 A.D.).¹ We are in dark about any further details.

Next come Bhutiraja (900-950 A.D.) and his son as representative teachers of dualism-cum-nondualism² initiated by Srinatha. It appears that Abhinava took his lessons from father and son both. As we have seen, Bhutiraja is remembered in the beginning and his son towards the end of the *Tantraloka*. The *Tantraloka* is silent about his son. From other sources he may be identified with Helaraja, the illustrious commentator of the *Vakyapadiya* and brother of Induraja, the latter being Abhinava's teacher in literary criticism.³ Bhutiraja has claimed highest veneration from Abhinava who views him as another form of the Godhead.⁴ Bhutiraja seems to have excelled in many branches of learning in addition to the dualistic-monistic discipline. Perhaps his full name was Bhutirajamisra. He seems to have initiated Abhinava in the science of the 'size of all the regions' (Bhuvanas)⁵ and 'purifiability of all of them' and propounded the theory of hundred Rudras (Satarudras)⁶ in the context of the treatment of Bhuvanadhvan and Pratistha Kala. Another major item which Abhinava learnt

1. See K.T., p. 122

2. The view that the system taught was dualism in the K.T., p. 155 needs be rectified.

3. K.T., pp. 154-155; Abhi., p. 214

4. तदपरमूर्तिर्भगवान् महेश्वरो भूतिराजश्च । T.A.19.

Cp. गुरुभ्योऽपि गरीयासं युक्तं श्रीबुधलाभिधम् ।

ततो गुरुतरः श्रीमान्भूतिराजो महामतिः । M.V.V. 1.5-6

5. अथ सकलभुवनमानं यन्मह्यं निगदितं निजैर्गुरुभिः ॥

तद्वक्ष्यते समासात् बुद्धौ येनाशु संक्रमेत् । T.A. 8.406-7

6. अन्ये तु समस्तानां शोध्यत्वं वर्णयन्ति भुवनानाम् ।

श्रीभूतिराजमिश्रा गुरवः प्राहुः पुनर्वहेहीरुद्रशतम् ॥ Ibid. 8.410

from Bhtltiraja was Brahmaavidya which consisted of such Mantras which if read at the time of death would lead to instant self-realization.¹ He also imparted three esoteric disciplines pertaining to Pranava, Maya and Bindu to Abhinava² in the course of discussion on Mantravirya. Several references in the *Tantrasara* to Bhutiraja in the context of Krama system gave rise to a suspicion among later scholars that Krama was also one of the domains in which Abhinava was introduced by Bhutiraja. According to Jayaratha there was no substance in such statements.³ Jayaratha has also taken exception to his being a pupil of Cakrabhanu (1050-1100 A.D.), an important⁴ Krama teacher. Bhutiraja is one person about whom we have some more informations, most of them provided by Abhinava himself. But we refrain from them at the moment as we are concentrating on the material in

1. अथोच्यते ब्रह्मविद्या सद्यःप्रत्ययदायिनी ॥
शिवः श्रीभूतिराजो यामस्मभ्यम् प्रत्यपादयत् ।
सर्वेषामेव भूतानां मरणे समुपस्थिते ॥
यया पठितयोत्क्रम्य जीवो याति निरञ्जनम् । T.A. 30.62-64
2. एतद्विद्यात्रयम् श्रीमान् भूतिराजो न्यरूपयत् ॥
यः साक्षादभजच्छ्रीमाञ्श्रीकण्ठो मानुषीं तनुम् । Ibid. 30. 120-121
3. श्रीदेवीपञ्चशतिकेऽपि अस्य श्रीसोमानन्दभट्टपादेष्यः प्रभृति त्रिकदर्शन-
वदेव गुरुवः इति न तत्राप्यस्य श्रीभूतिराजो गुरुत्वेन स्थितः, न च
असावप्यस्य न गुरुः यद्वक्ष्यति ।
T.A.V., III, p. 194
4. अतश्चास्य गुरुक्रममजानानैरद्वयतनैः
“श्रीभूतिराजनामाप्याचार्यश्चक्रभानुशिष्योऽन्यः ।
अभिनवगुप्तस्य गुरोर्यस्य हि कालीनये गुरुता ॥
इत्यादि यदुक्तं तत्स्वोत्प्रेक्षितमेव इत्युपेक्ष्यम् । Ibid., III, p. 193

Dwivedi accepts Bhutiraja as the son of Cakrabhanu, which is not borne out by facts, vide Upodghata, p. 52 and K.T., p. 156.

the *Tantraloka*¹ alone. Thus Bhutiraja emerges as an extremely celebrated scholar who was father of two eminent scholars e.g., Induraja and Helaraja and teacher of Abhinavagupta and Heiaraja.

Next comes Laksmanagupta who commands very high veneration from Abhinava. He comes in the preceptorial lineage of Traiyambaka and is responsible for Abhinava's training in the entire monistic thought of Kashmir including Krama, Trika and Pratyabhijna branches, excepting Kula. He directly inherited the traditional secrets from Traiyambaka through Somananda and Utpala. Thus he was direct disciple of the last.² We have already marked Abhinava referring in very eloquent words to him.³

In addition to Trika, Krama and Pratyabhijna which constitute Tantra-prakriya, Abhinava refers to his other views also. From the T.A. 15.247 to 254 Abhinava discusses a special type of Nyasa, which according to Jayaratha was advocated by Laksmanagupta⁴ in the overall context of Samayidiksa. This was one of the six original Nyasas employed to invoke and realize Kalasamkarsini. Laksmanagupta differed from Sambhunatha in respect of Saktanyasa.⁵

1. See T.S., p. 30; M.M.P., p. 127; Bh. G.S., p. 186; M.P.(S), p. 115; I.P.V.V., III, p. 405; Abhi., pp. 165-66; and K.T., pp. 152-156.

2. त्रैयम्बकप्रसरसागरशायिसोमानन्दात्मजोत्पलजलक्ष्मणगुप्तनाथः ।

T.A. 37.61

The word Atmaja is to be understood in the sense of pupil and not son. Pandey's views (Abhi., pp. 7, 164) need revision. See K.T., p. 135.

3. Vide fn. 5, p. 34 supra.

4. श्रीलक्ष्मणगुप्तः पुनरेतदन्यथा व्याचक्ष्यादित्याह T.A.V., IX, p. 122

5. While commenting on शंभुनाथो न्यासविधौ देवो हि कथमन्यथा T.A. 15.246 Jayaratha observes शंभुनाथ इति श्रीलक्ष्मणगुप्तमते हि अन्यथा न्यासविधिरित्याह । Ibid., IX, p. 122

Similarly Jayaratha points out that Laksmanagupta held a different construction of the Mantras¹ as opposed to the 'ancients'. The *Tantraloka* and *Viveka* both do not go beyond this point. From it it appears that Laksmanagupta must have certain work or works to his credit of which we know very little. It is only from another source, the I.P. V. V., that we know that he was the author of one *Srisastra*² which, subject to further investigations, may be identified with *Saradatilakatantra*.³ It appears strange at the first sight that Abhinava neither refers nor quotes from the *ST*. anywhere, perhaps due to the fact that the *S.T.* does not purport to be a work relating to the disciplines in which Abhinava was specifically groomed by Laksmanagupta. Future studies may investigate if the views appearing in the *Tantraloka* or Jayaratha are traceable or not to the *S. T.*

We have now arrived at the ultimate phase of our enquiry regarding his teachers. Sambhunatha, the prime force and motivation behind the *Tantraloka*, was Abhinava's guide in Kula system or Ardhha-Trai-yambaka school, a school emanating from Traiyambaka through his daughter. Kula system was also

1. Commenting on 'दीप्तैः' in T.A. 30.15 Jayaratha remarks—
दीप्तैरिति

ओकरादीनामकारादीनां ह्रस्वानामाग्नेयस्वभावत्वात्

तेजोमयैरिति प्राच्याः, सरेकैरिति श्रीमल्लक्ष्मणगुप्तपादाः ।

T.A.V., XII, p. 184

2. श्रीशास्त्रकृद्घटितलक्ष्मणगुप्तपादसत्योपदर्शितशिवाद्वयवाददृष्टः ।

I.P.V.V., III, p. 406

3. The author of the *Saradatilaka* has styled himself as Laksmanadesika. Dwivedi takes them as two different persons, vide Upodghata, p. 56. However he does not state reasons nor does he examine the reasons put forward so far. See K.T., pp. 146-150.

known as Kula-prakriya.¹ Among all his teachers Sambhunatha is held in highest regard. He is compared to the sun whose rays removed the darkness caused by ignorance from the heart of Abhinava.² He is again described as the sun in the vast firmament of the lineage of Traiyambaka.³ He is further described as the moon for the ocean of the Trika systems.⁴ Bhattanatha was his other title or name.⁵ It was because of him and his consort that Abhinava shone with spiritual splendour consequent upon the total removal of his sense of duality. It was due to this special calibre, Abhinava could embark upon writing the *Tantraloka*. The consort here is some Bhagavati, as we know it from another verse.⁸ In fact she was the spiritual messenger (Duti) and has been specially mentioned because under Kula Prakriya knowledge is transmitted through her alone. In other words Abhinava was favoured by Sambhunatha through his Duti Bhagavati.⁷

Sambhunatha's preceptorial lineage may be presented like this - Sumatinatha→Somadeva→Sam-

1. See fn. 2 on p. 35 supra.

2. श्रीशंभुनाथभास्करचरणनिपातप्रभापगतसंकोचम् ।
अभिनवगुप्तहृदम्बुजमेतद्विचिनुत महेशपूजनहेतोः ॥ T.A. 1.21

3. श्री त्रैयम्बकसन्तानवितताम्बरभास्करः । Ibid. 6.88

4. श्री शंभुनाथ आदिशत त्रिकाथम्बोधिचन्द्रमाः । Ibid. 29.95

5. श्रीभट्टनाथचरणाब्जयुगास्तथा श्रीभट्टारिकाग्निप्रयुगलाद्गुरुसंततिर्या ।
बोधान्यपाशविषनुस्तदुपासनोत्थबोधोज्ज्वलोऽभिनवगुप्त इदं करोति ॥
Ibid. 1.16

श्रीभट्टनाथ इति श्रीशम्भुनाथः । श्री भट्टारिका इति

भगवत्याख्या अस्य द्विती ।

T.A.V., I, p. 34

6. जयताज्जगदुद्धृतिभमोऽसौ भगवत्या सह शंभुनाथ एकः । T.A. 1.13

7. कुलप्रक्रियां द्वितीमुखेनैव शिष्यस्य ज्ञानप्रतिपादनाम्नायात् इह गुस्तद्द-
त्योः समस्कन्धतया उपादानम् । T.A.V., I, p. 35

bhunatha→Abhinava.¹ Sometimes Abhinava speaks of Sambhunatha as the direct recipient of grace and knowledge from Sumati,² ignoring Somadeva. According to Jayaratha one should not get confused on such statements, because the 'teacher' here means the lineage teacher³ or the word 'teacher' has to be understood to stand for teacher or grand-teacher, as the case may be. Jayaratha adds to our information by quoting from certain other source.⁴ From it, it is clear that Sambhunatha hailed from some seat situated in south known as Jalandhara and was a competent authority in the system of five sources thriving on Atimarga. This is an important statement from the historical angle. As we know Krama has been called to have emanated from Northern seat.⁵ As against this Jalandhara is described not as Southern Pitha but as being situated somewhere in south.

1. शाम्भवाख्यं समावेशं सुमत्यन्तेनिवासिनः । T.A. 1.213
Jayaratha remarks "सुमत्यन्तेनिवासिनः इति श्रीसोमदेवादयः । श्रीसुमति-
नाथस्य श्रीसोमदेवः शिष्यः, तस्य श्रीशम्भुनाथः इति हि आयातिक्रमविदः ।
T.A.V., I, p. 236
cp. श्रीसोमतः सकलवित् किल शम्भुनाथः । T.A. 37.61
2. इति श्रीसुमतिप्रज्ञाचन्द्रिकाशान्ततामसः । श्रीशम्भुनाथः ॥
T.A. 10.287
Also see "श्रीशम्भुनाथो मे तुष्टस्तस्मै श्रीसुमतिप्रभुः । T.A. 5.41
3. यस्तु "लोकेऽभूत्सुमतिः ततः समुदभूत् तस्यैव शिष्याग्रणीः । श्रीमान्शम्भुरिति
. " इत्यन्यत्रोक्तं तत्परमगुर्वभिप्रायेण योज्यम् । यद्वा "यावानस्य संतान-
स्तावानेको गुरुर्मतः" इत्यादिवद्वर्णमाणातीत्या अवलम्बनेन व्याख्येयम् ।
T.A.V., I, p. 236
4. कश्चिद्दक्षिणभूमिपीठवसतिः श्रीमान्विभुर्भैरवः
पञ्चलोतसि सातिमार्गविभवे शास्त्रे विधाता च यः ।
लोकेऽभूत्सुमतिस्ततः समुदभूत्तस्यैव शिष्याग्रणीः
श्रीमाञ्छम्भुरिति प्रसिद्धिमगमज्जालन्धरात्पीठतः ॥ Ibid., I, p. 236
5. उत्तरपीठलब्धोपदेशात् Ibid., III, p. 192

Geographically, present Jalandhara falls towards south of Kashmir. Could we therefore surmise that Sambhunatha belonged to modern Jalandhara and Abhinava walked down to him in pursuit of his studies, since former's fame had already spread far and wide from his spiritual seat itself. The other significant point that merits consideration is that he excelled in Atimarga, which was perhaps more akin to Tripura system. This problem has occupied our attention elsewhere¹ and our information has remained static so far.

Sambhunatha's learning was not confined to Kula system alone. Jayaratha while explaining the *T.A.* 1.13² says that the choice of diction implies his having contributed to the disciplines like Trika etc.³ In order to endorse his statement he quotes a verse from Abhinava suggesting that Abhinava's commentary on one of the Trika Sastras, incorporated his learning from Sambhunatha who had mastered all the scriptures. However, as the verse could not be traced to any of Abhinava's published works, it is difficult to precisely pinpoint the system. *It* may, however, be observed in passing that Sambhunatha exercised considerable impact on Abhinava in respect of his

1. Vide K.T., pp. 27-29. If Atimarga is synonymous with Tripura, it is curious that Jayaratha nowhere refers to Sambhunatha in his V.M.V., a text devoted to Tripura school. It is now for the future studies to decide on it.

2. यदुदीरितशासनांशुभिर्मे प्रकटोऽयं गहनोऽपि शास्त्रमार्गः ॥ T.A. 1.13

3. शास्त्रमार्गो विमलो जातः इत्यनेनास्य त्रिकाद्यागमव्याख्यातृत्वमपि प्रकाशितम् । यदुक्तमनेनैव—

“इत्यागमं सकलशास्त्रमहानिधानाच्छ्रीशंभुनाथवदनादधिगम्य सम्यक् ।
शास्त्रे रहस्यरससंततिसुन्दरेऽस्मिन् गंभीरवाचि रचिता विवृतिर्मयेयम् ॥

T.A.V., I, p. 32

two other texts e.g., *P.T. V.*¹ and *M. V. V.*². Since other sources are not our immediate concern we have to refrain from alluding to them unless it is absolutely necessary.

Abhinava has cited Sambhunatha as an authority on several occasions and on different issues.³ Abhinava learnt Dhyana (meditation), as the first among Anava Upayas, from him.⁴ The second Upaya, consisting of articulation of the state of vital airs (Pranavrttisamuccara) is also credited to the teachings of Sambhunatha.⁵ This included variety of blisses from Nirananda, to Jagadananda. Under the same Anavopaya presentation⁶ of the 'day-night division'(Ahoratravibhaga - the second ancillary topic under the Kaladhvan, i.e. passage of time) and his criticism of other inferior views⁷ carries the imprints of Sambhu-

1. P.T.V., Verse 18, pp. 281-82.

2. M.V.V. 1.4.

3. But for Jayaratha our task in this connection would have been impossible because of the indiscriminate use of the word Sambhu or Sambhunatha, sometimes meaning a deity and sometimes his teacher. Construing Abhinavagupta, Jayaratha and contextual circumstances we have tried to gather threads.

4. इत्येतत् प्रथमोपायरूपं ध्यानं न्यरूपयत् ।

श्रीशंभुनाथो मे तुष्टस्तस्मै श्रीमुमतिप्रभुः ॥

T.A. 5.43

5. अथ प्राणस्य या वृत्तिः प्राणनाद्या निरूपिता । . . .

तदेव जगदानन्दमस्मभ्यं शंभुरुचिदान् ।

Ibid. 5.43-52

Jayaratha remarks "तदेतत् प्रमात्रात्म चिदेकरूपं परं तत्त्वं

जगता निजानंदाद्यात्मना विश्वेन रूपेण आनन्दो यत् यतश्चेति जगदानन्दशब्दवाच्यम् अस्मभ्यं श्रीशंभुनाथ आदिशत्, न पुनरेतदस्माभिः स्वोपज्ञमेवोक्तमित्यर्थः ।

T.A.V., III, p. 356

6. दिनरात्रिक्रमं मे श्रीशम्भुरित्थमपप्रथत् ।

श्रीसन्तानगुरुस्त्वाह ध्यानं बुद्धाप्रबुद्धयोः ॥

T.A. 6.89

7. अलं वानेन नेदं वा मम प्राङ्मतमत्सरः ॥

हेये तु दर्शिते शिष्या सत्यैकान्तदर्शिनः ।

Ibid. 6.91-92

natha's teachings. In the overall context of passage of space (Desadhvan)¹ Abhinava has openly acknowledged the debt of Sambhunatha in his treatment of the five stages of human experience such as wakefulness etc.,² being the third ancillary topic under the elaboration of the sub-categories (Tattvabheda). Similarly in the course of enunciating the second ancillary topic, i.e. the procedure of categories (Tattvavidhi), fifteen internal varieties of every category and the like have been discussed by Abhinavagupta only in the light of what Sambhunatha preached him by transmitting the entire tradition which the former secured from his teachers.³ In the same context Abhinavagupta discusses the categories as symbolized by Pranic variety latent in the Khecaricakra keeping within the instructions of Sambhunatha.⁴ In the thirteenth Ahnika while dwelling upon the fifth ancillary topic i.e., variety of disappearance (Tirobhavavaicitrya), Abhinavagupta invokes the criteria as laid down by Sambhunatha as to who ought to be preferred as a teacher between a Yogin and a Jnanin.⁵ It is in this Ahnika

1. इति देशाध्वविभागः कथितः श्रीशंभुना समादिष्टः । T.A. 8.452
Jayaratha explain^s श्री शंभुना as परमेश्वरेण गुरुणा च । T.A.V., V, p. 283
2. तस्यामेकः प्रमाता चेदवस्थं जाग्रदादिकम् । T.A. 10.230
तद्दर्श्यते शंभुनाथप्रसादाद्विदितं मया ॥
× × ×
श्री शंभुनाथः सद्भावं जाग्रदादौ न्यरूपयत् । Ibid. 10.287
3. अधुना प्राणशक्तिस्थे तत्त्वजाले विविच्यते ॥
भेदोऽयं पाञ्चदश्यादिर्यथा श्रीशंभुरादिशत् । T.A. 10. 186-87
Jayaratha adds—श्रीशंभुरादिशदित्यनेन गुरुपरम्परागतत्वादविगीत-
प्रसिद्धिनिबन्धत्वमस्य ध्वनितम् । T.A.V., VII, p. 129
4. स इत्थं प्राणगते भेदः खेचरीचक्रगोपितः ॥
मया प्रकटितः श्रीमच्छास्त्रभवाज्ञानवर्तिना । T.A. 10.226-27
5. विभागस्त्वेष मे प्रोक्तः श्रीशंभुनाथेन दर्श्यते । Ibid. 13.333

that Abhinavagupta does not accept Bhedavadin's view regarding existence of gradation in the descent of grace on the strength of Sambhunatha's teachings.¹ Moving further we notice Abhinava discussing the varieties of 'general assignment' (Samanyanyasa) as a third ancillary topic under Samayidiksa and ascribing it to his teacher.² In the same Ahnika Abhinavagupta expresses his indebtedness to him in the presentation of various types of 'special assignment' (Visesanyasa) and underscores the difference between the two lines adopted by Sambhunatha and Laksmanagupta, his two teachers, in respect of the *Sripurvasastra*. Abhinavagupta reconciles the two positions saying that; one should first practice sixfold Sakta Nyasas as advocated by Laksmanagupta and then switchover to sixfold Saiva Nyasas enjoined by Sambhunatha.³ Samayidiksa pertains to the daily functions (Nityakarma) of the aspirants. All round worship of the cycle aiming at adoring the ultimate principle of effulgence is the sixteenth ancillary topic⁴ while the fire-

1. तस्मान्न मन्महे कोऽयं शक्तिपातविधेः क्रमः ॥
इत्थं भ्रान्तिविषावेशमूर्च्छानिमोक्तदयिनीम् ।
श्रीशंभुवदनोद्गीर्णा वक्ष्यागममहोपधिम् ॥ T.A. 13.102
2. संहारदानादानादिशक्तियुक्ता यतो रत्नौ ॥
एकत्वेन स्मरन्तीति शंभुनाथो निरुचिवान् । Ibid. 15.132-33
3. इत्थं श्रीपूर्वशास्त्रे मे संप्रदायं न्यरूपयत् ॥
शंभुनाथो न्यासविधौ देवो हि कथमन्यथा ।
न्यासे विवर्ज्यतेऽमुष्मिन्तद्गान्ध्याप्यस्य सन्ति हि ॥ T.A. 15.245-246
Jayaratha makes a significant remark—शंभुनाथ इति
श्रीलक्ष्मणगुप्तमते हि अन्यथा न्यासविधिरित्याशयः । T.A.V., IX, p.122
4. एतच्च गुरुशास्त्रसंप्रदायेन अस्माभिरुक्तमित्याह—
इति भैरवपरपूजा तत्त्वं श्रीडामरे महायागे ।
स्वयमेव सुप्रसन्नः श्रीमान्शंभुर्मादिक्षत् ।
(T.A. 15-352)—Ibid., IX, p. 177

rites (Vahnikarma) constituted by Samskaras (Samskriyatattva) is the twentyfirst ancillary topic¹ - both these items have been reproduced by Abhinavagupta as he imbibed them from Sambhunatha. Another item of esoteric value was Jalayoga which was a major constituent of the indirect initiation (Paroksa Diksa).² In the context of the eighth ancillary topic under the occasional functions (Naimittika Vidhi) Abhinavagupta examines the phenomenon of death eliminating the fear thereof and while rejecting other views he swears by one propagated by Sambhunatha. The whole of the twentyninth Ahnika is devoted to Kula-yaga or the esoteric practices according to Kula-prakriya, the specific area where Sambhunatha excelled. But even here certain items were propounded with greater emphasis on the authority of Sambhunatha³. For instance, the method of worship (Arcavidhi, the third ancillary topic in the Ahnika) included the doctrine of ten aspects of Homa (offering oblation to fire) which emanated from Sambhunatha.⁴ In the thirtyfifth Ahnika Abhinavagupta's attempt to strike a synthesis and project a harmonious construction of the different scriptures is again inspired by the teachings of Sambhunatha.⁵

From the foregoing account it is obvious that

1. इत्येतत्संस्क्रियातत्त्वं श्रीशंभुर्मे न्यरूपयत् । T.A. 15.408
2. योगः श्रीशंभुनायागमपरिगमितो जालनामा मयोक्तः । Ibid. 21.26
3. न च तद्दर्शितं मिथ्या स्वान्तसम्मोहदायकम् ।
तदित्यं प्रयाणस्यैतत्तत्त्वं श्रीशंभुनायतः ॥
अधिगम्योदितं तेन मृत्योर्भीतिर्विनाशयति । Ibid. 28.366-67
4. दशान्यास्तदुपायायेत्येवं होमे दशांशताम् ।
श्रीशंभुनाय आदिशत्त्रिकार्थाम्बोधिचन्द्रमाः ॥ T.A. 29.95
5. इत्थं श्रीशंभुनाथेन मनोक्तं शास्त्रमेलनम् । Ibid. 35.44

Sambhunatha exercised tremendous influence not over Abhinavagupta's knowledge alone but also over his basic approach towards tantric wisdom and life. It is a matter of great misfortune that none of his works is extant today.¹ In certain circles he has also been equated with Siddhinatha, the author of the

1. However, Pandey assigns one *Tantrasadbhava* to Sambhunatha on the basis of the T.A. 30.99^a -

तुलामेलकयोगः श्रीतन्त्रसद्भावशासने ।

य उक्तः शम्भुनाथेन स मया दर्शितक्रमात् ॥ (Abhi., p. 583)

Dwivedi agrees with Pandey's views [NST (Upodghata) p. 37 and also Upodghata, p. 38]. This view is further strengthened when we find the same idea echoed in the T.A. 29.212 -

शम्भुनाथेनोपदिष्टां दृष्टां सद्भावशासने ।

According to Jayaratha this *Sadbhavasasana* is none other than the [सद्भावशासने इति श्रीतन्त्रसद्भावे T.A.V. (29th Ah.), XI, p. 136]. However the equation does not hold further. As we have already pointed out earlier, the use of 'Sambhunatha' is not definitive - sometimes it stands for the divine and sometimes for the teacher. Here and in most contexts it denotes the divine source. In the T.A. 20.12 Abhinavagupta ascribes the authorship of the *Tantrasadbhava* to the Godhead -

यथा श्रीतन्त्रसद्भावे कथिता परमेशिना ।

श्रीपूर्वशास्त्रेऽप्येषा च सूचिता परमेशिना ॥

a. Abhinavagupta reiterates his views regarding the revelatory character of the text in the T.A. 30.59 -

व्योमस्त्विति शिवेनोक्तं तन्त्रसद्भावशासने ।

Even in continuation with the T.A. 30.99, cited above, Abhinavagupta explicates his stand in the T.A. 30.101 - प्रकृतंव्या यथा दीक्षा श्रीसन्तत्यागमोदिता ।

कथ्यते ह्यटकेशानपातालाधिपचोदिता ॥

Then on the strength of Abhinavagupta's own statements the *Tantrasadbhava* is a work of divine origin and Sambhunatha, his teacher, could not be its author. According to Dwivedi (Upodghata, p. 38) the work is available in M.S. and the quotes from it in the T.A. V. are traceable to it.

Krama Stotra, but on a dose scrutiny the view is difficult to maintain.¹

Thus, the known part of the glittering galaxy of Abhinavagupta's teachers comes to a close. However, it does not wind up the list altogether, because several references² in the *Tantraloka* to his teachers are either obscure or doubtful and thereby they strengthen the possibility of there being several other teachers. From the quotations it appears that Abhinavagupta, in addition to different disciplines, learnt different texts in the same discipline from different teachers, but at the present juncture our informations are severely handicapped. Moreover, his teachers in Buddhism, Vaisnavism and Jainism etc. are not known to us. A few of them may be from the list furnished by Abhinavagupta and a few not-so-important might have escaped any mention at all. To recapitulate, the following chart may give a brief idea of his teachers and the subjects they taught on the basis of the material in the *Tantraloka*:

1. K.T., pp. 140-143; for other details see Abhi., pp. 489, 577 and Upodghata, pp. 76, 79.

2. अथ स्थूलोदयोऽर्णानां भण्यते गुरुणोदितः । T.A. 6.240

× × ×
इति सप्तकमाख्यातं गुरुपंक्तिविक्षौ प्रपूज्यमस्मद्परमगुरुभिः ।

Ibid. 16.10

× × ×
अभिनवगुप्तगुरुः पुनराह हि सति वित्तदेशकालादौ ॥

अपवर्गे हि विस्तीर्णकर्मविज्ञानसंग्रहः कार्यः । Ibid. 16.195-96

× × ×
आवाहने मातृकार्णं मालिन्यर्णं च पूजने ॥

कुर्यादिति गुरुः प्राह स्वरूपाप्यायनद्वयात् । Ibid. 17.10-11

× × ×
आवाह्येष्ट्वा प्रतर्प्येति श्रीस्वच्छन्दे निरूपितम् ॥

अनेनैव पथा नेयमित्यस्मद्गुरवो जगुः । Ibid. 17.18-19

*Name**Subject*

MATHIKAGURUS

- | | |
|---|---|
| 1. Narasirhhagupta
(father) alias
Cukhalaka | Grammar, literature and
logic |
| 2. Vamanatha | Dualistic Saivism |
| 3. Bhutiraja | Dualistic-cum-monistic
Sarivism, Brahmavidya, Vid-
yatraya and Satarudriya |
| 4. Bhutirajatanaya
(Helaraja) | Dualistic-cum-monistic
Saivism (and perhaps phi-
losophy of grammar ?) |
| 5. Laksmanagupta | Tantra-prakriya (Krama,
Trika and Pratyabhijna or
Traiyambaka school of
monism) and the <i>Devipahca-
satika</i> plus Saktanyasa |
| 6. Samhhunatha | Kulaprakriya (Ardhatraiya-
ambaka school of monism)
and the <i>Sripurvasdstra</i> plus
several other matters. |

JNANAGURUS

- | | |
|---------------------------------|---------------------------------|
| 7. Sricandra Sarma | ? |
| 8. Bhava
(? Bhavabhuti) | <i>Trisikasastra</i> (?) |
| 9. Bhaktivilasa | ? |
| 10. Yogananda | ? |
| 11. Abhinanda | ? |
| 12. SivaSakti | ? |
| 13. Vicitrnanatha | ? |
| 14. Dharmasiva | Paroksa-diksa (partly) |
| 15. Vamanaka
(? Vamanadatta) | Upaya-bheda |

- | | |
|----------------|---|
| 16. Udbhata | Sister tradition of Krama system |
| 17. Sribhutisa | ? |
| 18. Bhaskara | <i>Sivasutras</i> and Spanda school (?) |
| 19. Aniruddha | <i>Matanga Agama</i> . |

(II) Works

From Abhinava's teachers we now turn to his works³ confining our enquiry to the titles cited in the *Tantraloka* alone. Interestingly the number of own works mentioned is not large. His first ever reference has been made to one *Anuttaraprakriya*² which has been found identical with the *Paratrimisikavivarana* by Jayaratha. It is to be noted that Abhinavagupta makes no mention of its authorship. He has referred to other *Vivrtis* on the *P.T.* but they are all by his predecessors³ and goes on citing views from one such *Vivrti* in the *T.A.* 13.150-154. In view of Abhinavagupta's silence on the authorship are we justified in branding the *Anuttaraprakriya* as his work? Perhaps yes, for (i) Jayaratha interprets *Anuttaraprakriya* as *Paratrimisikavivarana*, which is exactly the title of Abhinavagupta's published work, (ii) Abhinavagupta has

1. For material from additional sources see Abhi. pp. 27-131; Abhinavagupta and His works, Raghavan, Varanasi, pp. 17-32 and also pp. 33-77; K.T., pp. 159-165.

2. अनुत्तरप्रक्रियायां वैतर्क्येन प्रदर्शितम् ।

एतत् तस्मात्ततः पश्येद्विस्तरार्थं विवेचकः ॥

T.A. 9.313

Jayaratha explains -

अनुत्तरप्रक्रियायामिति श्रीपराविशिकाविवरणादौ इत्यर्थः ।

T.A.V., VI, p. 249

3. श्रीसोमानन्दकल्याणभवभूतिपुरोगमाः ॥

तथाहि श्रीत्रीशिकाशास्त्रविवृतौ तेऽभ्यधुर्बुधाः ।

T.A. 13.149-50

shunned detailed discussion on the *inter se* relationship amongst categories where each succeeding category represents the power and each preceding the powerful and commends his another work for a detailed understanding. The problem, *inter alia*, has been treated in detail in the P. T. V. by Abhinavagupta (pp. 99-218). Abhinavagupta's commendation, coming as it does in the *Tantraloka*, assumes special significance because the *Paratrimśika* has been called the *Trikaśūtra* elsewhere and has been shown to serve as an index to the entire subject matter of Trika System,¹ (iii) The word "Pūrogamah" (i.e. pilots or precursors) clearly implies that he authored a commentary on the P.P. which was preceded by his teachers namely Somananda, Kalyana and Bhavabhūti. Profuse references to Somananda and his univocal acknowledgement of debt to the former towards the end of his P.T.V.² leave no doubt about the fact that the reference to the *Anuttaraprakriya* is to his own work.

The other work which has found mention is the *Malinīślokaśāntikā* where the nature of five sources starting with their origin from the transcendental base has been taken up for elaborate treatment. One, eager to learn, may refer to it because Abhinavagupta is not in the habit of unnecessary repetition.³ This text

1. उक्तं श्रीत्रिकसूत्रे च जायते यजनं प्रति । T.A. 12.15
Jayaratha adds श्रीत्रिकसूत्र इति त्रिकप्रमेयसूचिकायां श्रीपरात्रीशिकायाम्
इत्यर्थः । T.A.V., VII, p. 101 (12th Āhnika)

2. तत्तत्त्वनिर्मलस्थितिर्विभागिहृदये स्वयं प्रविष्टमिव ।
श्रीसोमानन्दमतं विमृश्य मया निबद्धमिदम् ॥

P.T.V., concluding verse 19, p. 282

3. मयैतत्स्रोतसां रूपमनुत्तरपदाद्घृवात् ।
आरभ्य विस्तरेणोक्तं मालिनीश्लोकवार्तिके ॥
जिज्ञासुस्तत एवेदमवधारयितुं क्षमः ।
वयं तूक्तानुवचनमफलं नाद्रियामहे ॥

T.A. 37.30-31

is identical with the *Malinivijayavartika* and is a versicular running commentary on the *Malinivijayottara Tantra*. This is none other than the famous *Sripurvasastra*, the scriptural backbone of the *Tantraloka*. Pandey has successfully visualized a chronological order¹ among all the three works under reference which is as follows - *M.V.V.*, *P.T.V.* and *T.A.* - each coming in succession.

In this very context it is significant to note that Abhinavagupta makes an indirect reference to one of his works called *Pancika*. While commenting on the *T.A.* 23.75² Jayaratha yields sufficient information.³ It was a commentary which bore the title *Pancika* and was composed in versicular form as a quotation from it suggests. One thing is absolutely sure that the treatise was available to Jayaratha. Here again Abhinavagupta's reticence on its authorship is intriguing. It is Jayaratha who in another context refers to the *Pancika* as Abhinavagupta's composition.⁴ The relevant reference does not give an idea of the original text as to whose commentary it was. Banking on the contextual evidence (Abhinavagupta is discussing removal of inferior knowledge from an aspirant belonging to the lesser disciplines as pro-

1. Abhi., pp. 30-33
2. अतएवाम्बुजन्मार्कदृष्टान्तोऽत्र निरूपितः ॥
3. निरूपित इत्येतद्विवरण एव पञ्चिकायाम् । यदुक्तं तत्र—
 दिवाकरकरासारविरहात्संकुचत्कजम् ।
 सत्स्वप्यन्यग्रहमहः स्वेति नैव विकसिताम् ॥
 एवं शिष्यहृदम्भोजं गुरुपादविवर्जितम् ।
 निमीलद्विक्सत्येव पुनस्तत्पादपाततः ॥ T.A.V., X, p. 292
4. यत्पुनरनेन पञ्चिकायां व्याख्यातं तत्
 तत्त्वक्रमसाम्यापादनहेवाकिनां केषाञ्चन मतमिति ।
 Ibid., X, pp 56-57.

pounded in the *Sripurvasdstra*)¹ it, in all probability, should have been an exposition of the *Sripurvasastra*. If it be so, the work would be identical with one *Purvapancika* included by Pandey among the works of Abhinavagupta.² The contention gets support if we coordinate the statement of Jayaratha on the *T.A.* 16.135-36 where Abhinavagupta dwells on the 'assignment of the passage of a syllable' (Padadhvanyasa) in the context of Variety of the purifiables' (Sodhyavai-citrya) under Putrakadiksa (initiation concerning aspirant of Putraka class) with the one in the *P.T.V.*³ The work, as held by Pandey, might be an extremely large work if one remembers that the *M. V. V.* was a running commentary on the first verse of the *M. V. T.*⁴ of course briefly incorporating the total subject matter of all the 18 chapters. Since the *P.T. V.* alludes to this text, the chronological sequence of the four works would emerge somewhat like this - *Malini-vijayavartika*, *Purvapancika*, *Pratyabhijna Vimarsini* and *Tantraloka*. It will be proper to conclude that all these works constituted a complete whole on the Tantrika material in a cognate field. It is significant to note that the *Malinivijayavartika* was written in the same house⁵ in which the *Tantraloka* was under-

1. श्रीपूर्वशास्त्रे तेनोक्तं यावत्तेनैव नोद्धृतः
अत्र ह्यर्थोऽयमेतावत्पूर्वोक्तज्ञानवृद्धितः ।
..... दृष्टान्तोज्जनिरूपितः ॥ T.A. 23.73-75
2. Abhi., p. 37. Śrīpūrvapañcīkā would be the better title.
3. वर्णमन्त्रपदरूपता शोध्यंशवृत्तिः—इत्यास्ताम्, अप्रकृतमेतत्, निर्णीतं च
मयैव श्रीपूर्वप्रभृतिपञ्चिकासु । P.T.V., p. 147
4. प्रवरपुरनामधेये पुरे पूर्वे काश्मीरिकोऽभिनवगुप्तः ।
मालिन्यादिवाक्ये वातिकमेतद् रचयति स्म ॥ M.V.V. 2.335
5. Ibid.

taken.¹ It aimed at pleasing Sambhunatha² and was undertaken at the instance of Karna and Mandra.³ Similar was the case with the *P.T.V.* at the time of whose writing, like the *Tantraloka*, Abhinavagupta was under the care of Vatsalika⁴ and which was written at the request of Karna among others.⁵ The benedictory verse is common to all the three works. The ideas that have been dealt with in one text are skipped over or just referred to in other works. It is an irony of fate that the *Purvapancika* or *Pancika* is perhaps lost to us.

Only one more work that is available from references is the *Prakirnakavivarana*. Although the work is not cited by name in the *Tantraloka* - it is alluded to as 'elsewhere' (Anyatra),⁶ Jayaratha interprets the word 'Anyatra' as *Prakirnakavivarana*. According to Abhinavagupta the causative operation (Prayojaka-vyapara) indicated in Sanskrit by the suffix Nic loses its primary meaning if it is related to the insentient prompter. The problem is: what is that constitutes the proper object of causative operation - one about which the relative action has already commenced or is yet to commence? Abhinavagupta says he has dealt with the issue in detail elsewhere, hence the reader should better not concentrate on this point here. In the *Tantraloka* and for that matter in whole of the Abhi-

1. T.A. 37.72

2. M.V.V. 1.4

3. Ibid. 1.11

4. Ibid., concluding verse 6, p. 279.

5. P.T.V., concluding verse 7, pp. 279-80.

6. इत्थं जडेन संबन्धे न मुढ्या ण्यर्थसंगतिः ।

आस्तामन्यत्र विततमेतद्विस्तरतो मया ॥

अन्यत्रेति प्रकीर्णकविवरणादौ ।

T.A. 10.44

T.A.V., VII, p. 33

navan writings there is absolute lack of any other reference to this work. Whether the work is identical with or different from his own *Prakaranavivarana* has been discussed elsewhere.¹ It is, however, difficult to surmise about the precise nature of its contents. However, the word 'Prakirnaka' stands for 'miscellaneous'. Hence Abhinavagupta appears to have focussed on several relevant miscellaneous issues which were not primarily philosophical but, all the same, carried philosophical 'implications'. Such a hypothesis appears harmonious with the admission of Abhinavagupta that philosophical implications of grammatical issues (e.g., whether an inanimate entity can be endowed with causative action) received detailed consideration in this work.

Abhinava's most works are interspersed with the sprinklings of Stotras. In the *Tantraloka*, too, we find Abhinavagupta referring to his *Stotras* at least twice.² In the 26th Ahnika Abhinavagupta quotes one Arya and two Sardulavikriditas as the T.A. 26.63-65.³ One verse is quoted again as the T.A. 29.76. But the striking point about this *Stotra* is that it has not been quoted or cited, it has rather been assimilated into the text and made part of it. Since Abhinavagupta employs the word *Stotra* in plural

1. Contribution of Kashmir to Sanskrit Literature (unpublished), K.S. Nagarajan, thesis submitted to the University of Poona for the degree of Ph.D., 1961, p. 356; K.T., pp. 163-64. Also See Abhi, pp. 28,38.

2. स्तोत्रेषु बहुधा चैतन्मया प्रोक्तं निजाह्निके ॥ T.A. 26.62

3. The verses have been translated by me in my unpublished postgraduate dissertation "Abhinavagupta Ke Stotra; Eka Ad-dhyayana" (Hindi) pp. 275-76. These verses form part of Naimittika Vidhi in the T.S., pp. 180-81 and one verse i.e., कृत्वाधारधरा etc. has been incorporated as M.V.V. 2.126.

(i.e., Stotresu) he seems to imply that he has been giving vent to his ideas through Stotras as and when occasion warrants so. In the *Tantraloka* we quite often come across with such verses which are replete with intense devotion.¹ But in the absence of any definite statement to this effect we assign the sorting out of such portions to the future ventures.

Before closing the discussion on Abhinavagupta's writings let us examine an intriguing statement from him. He says that one of the secondary items namely Naimittika (occasional functions) with its varieties has been dealt with in the *Tantrasara*.² The *Tantrasara* which is another work by the same pen, resounds the statement.³ Now the problem is that the *Tantrasara*, as we know, is a shorter version of the *Tantraloka* on the admission of Abhinavagupta himself.⁴ In all probability the *Tantraloka* must precede the *Tantrasara*; how could the *Tantraloka*, therefore, contain a reference to the *Tantrasara*? One thing is certain that the *Tantrasara* is posterior in chronological order - it was a summary in simple words intended to enlighten all and sundry.

1. Cp. विदितमृतिसतत्त्वाः संविदम्भोनिघाना-
दचलहृदयवीर्याकर्षणिष्पीठनोत्थम् ।
अमृतमिति निगीर्णो कालकूटोऽत्र देवा
यदि पिबथ तदानीं निश्चितं वः शिवत्वम् ॥ T.A. 28.367
2. इति नैमित्तिकं श्रीमत्तन्त्रसारे निरूपितम् ।
त्रयोविंशतिभेदेन विशेषार्चानिबन्धनम् ॥ Ibid. 28.9
3. नैमित्तिकं ज्ञानलाभः समयनिष्कृतिलाभः इत्येतत् नैमित्तिकं
विशेषार्चकारणम् । T.S., KSS XVII, p. 179
4. विततस्तन्त्रालोको विग्राहितुं नैव शक्यते सर्वैः ।
ऋजुवचनविरचितमिदं तु तन्त्रसारं ततः शृणुत ॥ Ibid., p. 2
(Opening verse 2). Also see pp. 96-97, 98, 99, 130, 170, 186-87, 194-95.

In all likelihood it seems to be a reference to some other work of the same name. Luckily Abhinavagupta in his *P.T. V.* refers twice to this work and quotes therefrom.¹ In the same work he further quotes twice from some *Trikatantrasara*². It appears that both of these texts were identical and were, perhaps, a scriptural work, on the Trisika offshoot of Kaulika discipline. According to Dwivedi³ this work is also known variously as the *Sadardhasastra*, *Sadardhasara*,⁴ *Sadardhahrdaya*, *Sarasdsana* and *Sarasastra* etc. However, the evidence is too sketchy to hazard a definite opinion. We are, however, inclined to think that while the *Tantrasara* and the *Trikatantrasara* formed one unit, *Sadardhasastra* etc. represented a separate unit standing perhaps for the *P.T.* which is reckoned as the *Trikasutra* and *Sadardhahrdaya*⁵ by the *Tantraloka* itself. Sometimes these very names have

1. तथाहि श्रीतन्त्रसारे—

त्रिशकार्यस्त्वया प्रोक्तः सार्धकोटिविस्तरः । इति । P.T.V., p. 17

× × ×

यदुक्तं श्रीतन्त्रसारे

“धारयन्ति पशोः पाशान्भावात्स्वात्ममयांस्तथा ।

विद्यामायानियत्याद्याः शोभ्यास्तेन प्रयत्नतः ॥” इति । P.T.V., p. 117

2. अतएव तथाविधबीजकुसुमैकघनभावशिवशक्तिसंघट्टः स्वयं स्वात्मनैव पूज्य इति इत्युपदिष्टम् श्रीत्रिकतन्त्रसारे—

“शिवशक्तिसमापत्त्या शिवशक्तिघनात्मकः ।

शिवशक्तिसमापत्तित्रिकं संपूजयेत्परम् ॥” इति । Ibid, p. 184

× × ×

एवमानन्दयोग एव हृदयपूजा, यथोक्तं त्रिकतन्त्रसारे

“आनन्दप्रसरः पूजा तां त्रिकोणे प्रकल्पयेत् ।

पुष्पधूपपादिगन्धैस्तु स्वहृत्संतोषकारिणीम् ॥ इति । Ibid, p. 223

3. Vide Upodghata, pp. 39-40

4. T.A. 12.15

5. Ibid. 31.54

been used to refer to the *Tantraloka* also.¹ In the absence of conclusive denotation, it will be better to leave the things as they are at the moment.

If we shift from the *Tantraloka* to the material in Jayaratha we are likely to conclude that Abhinavagupta undertook one more book called the *Anupratyabhijna*.² On a closer scrutiny the view cannot be conclusively maintained, because much will depend on how we construe the phrase "Anenaiva"³ i.e., as qualifying 'Anupratyabhijnakṛta or 'Abhiprayena'. In view of the obvious contextual emphasis sought to be laid down by Jayaratha, construing Anenaiva with Abhiprayena seems more logical. On such a view Anupratyabhijna will not tend to be Abhinavagupta's but rather someone else's work. Our other informations about this work and its author are practically nil.

(III) *Methodology*

The undertaking of the *Tantraloka* was a very ambitious, massive and intricate project for Abhinava. Covering the vast panorama of the anarchious tantric literature of varying hues was no mean task. It appears that Abhinava evolved certain guiding principles, criteria and methods to handle the mate-

1. See Upodghata to N.S.T., Dwivedi, p. 37.

2. Vide K.T., p. 160. We revise our opinion as expressed there as per ensuing discussion. Also see Upodghata, p. 17

3. यदुक्तं श्रीप्रत्यभिज्ञाकृता—“तत्र त्वर्पकादुपाधेस्तदाकारत्वं, चित्तत्त्वस्य तु निजैश्वर्यात् ।” इति । अनुप्रत्यभिज्ञाकृताऽप्यनेनैव अभिप्रायेण, नाथ त्वया विना बिम्बं स्वच्छे स्वात्मनि दर्शितम् । प्रसेना दर्पणेनैव प्रभावाद्भावमण्डलम् ॥” इत्याद्युक्तम् ॥

rial in hand in such a manner as to weave a well-knit and coherent pattern. It is really amazing to see a subtle unity of purpose and presentation permeating the whole of the *Tantraloka* without affecting the diversity of content and treatment.

(a) GUIDING PRINCIPLES OF EXPLANATION

Of all the characteristics of the *Tantraloka*, the two are the most prominent - it is a comprehensive compendium and a glossorial treatise. Fused together they put the *Tantraloka* in proper focus - it is a masterly compendium written in a glossorial style. As is quite usual with Abhinava, he does not keep us in suspense about his guiding principles. He devotes 10th and 11th ancillary topics - methods of explanation and listening respectively - under Naimittika Vidhi (28th Ahnika) and spells out the following imperatives of explanation relying upon the authority of the *Devayayamala Tantra* -

1. सूत्रपदवाक्यपटलग्रन्थक्रमयोजनेन सम्बन्धात् ।
 अव्याहृतपूर्वापरमुपबृह्य तथैव वाक्यानि ॥
 मण्डूकप्लवसिंहावलोकनाद्यैर्यथायथं न्यायैः ।
 अविहृतपूर्वापरकं शास्त्रार्थं योजयेदसङ्कीर्णम् ॥
 तन्त्रावर्तनबाधप्रसङ्गात्कर्कादिभिश्च सन्न्यायैः ।
 वस्तु वदेद् वाक्यज्ञो वस्त्वन्तरतो विविक्ततां विदधत् ।
 यद्यत्तुव्याहृतिपदवीमायाति तदेव दृढतरैर्न्यायैः ।
 बलवत्कुर्याद्दूष्यं यद्यप्यग्रे भविष्यत्स्यात् ॥
 दूढरचितपूर्वपक्षप्रोद्धरणपथेन वस्तु यद्वाच्यम् ॥
 शिष्यमतावारोहति तदाशु संशयविपर्ययैर्विकलम् ॥
 भाषा न्यायो वादो लयः क्रमो यद्यदेति शिष्यस्य ।

सम्बोधोपायत्वं तथैव गुरुराश्रयेद्ब्याख्याम् ॥ T.A. 28.400-405

Jayaratha adds— “यागत्रयात्मकपौर्णमासाङ्गप्रयाजानृयाजवदेकमनेकसाधारणं तन्त्रम् । अवघातादेरिव यावद्द्रव्यमसकृत्प्रयुक्तिरावर्तनम् । चमसगोदो-
 हनादिवदसक्तप्रतिषेधो बाधः । पशुपुरोडाशवत् परमध्यपातिनो निजतन्त्रनैरेष्येण

(i) Sentences must be interpreted keeping in view the total textual perspective and their consistent construction must take into account the aphorism, phrase, sentence, chapter and section of the text, etc.

(ii) For lucid perspectival interpretation selective handling of the material or its over-all viewing may be resorted to as demanded by the occasion.

(iii) The item under reference is to be distinguished from other objects by resorting to various methods defined by common application (Tantra), exclusive application (Avartana), negation (Badha), contextual or incidental discussion (Prasanga) and exploration of the potential options (Tarka) as well as transference of one attribute to another (Atidesa).

(iv) Each utterance must be vigorously subjected to scrutiny and the opposite view, though to be denounced later, ought to be fortified with stronger arguments.

(v) The substantiation of the relative issue by demolishing the strongly conceived *prima facie* defence leads to quicker grasp free from suspicions and contrary ideas.

परकीयेनैव तन्त्रेण सम्पादनं प्रसङ्गः । संशयनिर्णयान्तरालवर्ती भवितव्यतात्मकः प्रत्ययस्तरकः । आदिशब्दादतिदेशादयः भाषा संस्कृतादिरूपा षोढा भिन्ना । न्यायः प्रागुक्तो लौकिकः शास्त्रीयो वा । वादस्तत्त्वनिश्चयफलरूपः पक्ष-प्रतिपक्षपरिग्रहः । लयो व्याख्येयवस्तुनिष्ठतल्लीनतात्मा व्याख्यानभ्यासः । क्रमः पाठार्थपरिष्ठाटीविशेषः ।

T.A.V., XI, pp. 172-174

It may, however, be noted in passing that the *T.S.* substitutes Prasanga and Tarka with Samuccaya (conjunction or aggregation) and Vikalpa (option). Abhinava does not explain these words. M.R. Shastri in his editorial footnote (p. 189) adds -*अनेकक्रिया-कारकसंबंधः समुच्चयः, शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ।*" Collective presentation of similar instances and statement of an optional instance, however, seem to be better explanations.

(vi) Linguistic variants (Bhasa), classical and conventional rules (Nyaya), close grasp of the pros and cons leading to conclusive appreciation of a theme (Vada), regular homework at the theme (Laya), particular manner of textual interpretation (Krama) - these are the several alternatives out of which a teacher is supposed to employ one he finds most conducive and convenient for enlightening his student.

As an addendum another remark from Abhinava in some other text¹ - we are committed to confine ourselves to the pages of the *Tantraloka* alone - may appear beneficial to refer to. The author of a scholastic treatise, according to him, has a multi-directional going - something he has to condense, something to enlarge, something he has to insert and something to skip. It is only then that he becomes a Sastrakara and is able to communicate adequately.

(b) MULTI-TIER HANDLING OF THE SOURCE MATERIAL

It is interesting to see how Abhinava employs all these - and many more norms - in his *Tantraloka*. Quite in line with his extensive treatment his method has several tiers and we now propose to take an account of them. One, however, must be cautious that Abhinava has an extremely complex style serving various ends at a time, hence certain amount of overlapping will be unavoidable. The *Tantraloka* being a digest of the Tantras the first thing that arrests our attention is his methodical handling of the source

1. संकोच्य किञ्चिदिह किञ्चिदथ प्रसार्य
प्रक्षिप्य किञ्चिदिव किञ्चिदथाप्यपास्य ।
विद्वांज्जनो भवतु संप्रति शास्त्रकृच्च
सम्भ्यक्प्रचारणविधिः स हि जन्म तस्य ॥

material. In this area again his role is manifold. He has to identify the sources, make his pick, scrutinize it and then edit the same before it is reduced to writing. As we shall see later in detail he first sorts out the source material under three heads - (1) basic, (2) general and (3) specific. For instance, the *M.V.T.* is the basic source, the *SV.T.* and *Sp.K.* are the general sources and the remaining are the specific sources pertaining to the specific items. In culling material from them his first criterion is utility (upayoga)¹. Even if a thing has been discussed at length in the original sources, Abhinava would avoid touching upon it if it does not serve the purpose in hand. The notion of utility includes that of relevance as well. Abhinava, though, categorically dispels doubts regarding his capacity for an elaborate treatment, he would scrupulously restrict himself to the relevant material² and move ahead. Abhinava's third criterion is to conform to the factual position. Even though a specific treatment may sometimes look at variance with his known stand, he would not feel shy of recording the same.³ His fourth guiding principle behind a specific selection is its consistency with the general theme. Sometimes a text (the *M.V.T.* in this case) that may be wholly relevant as being advocate of a

1. श्रीमत्त्रैशिरसे तच्च कथिते विस्तराद्बहु ।

इह नो लिखितं व्यासभयाच्चानुपयोगतः ॥

T.A. 3.256-57

2. स च नो विस्तरः साक्षाच्छक्यो यद्यपि भाषितुम् ।

तथापि मार्गमात्रेण कथ्यमानो विविच्यताम् ॥

Ibid. 10.153

Jayaratha explains मार्गमात्रेण as दिङ्मात्रेण । T.A.V., VII, p. 107

3. तथापि वस्तुसत्तेयमिहास्माभिर्निरूपिता

T.A. 19.219

Mark the words इह अस्माभिः and also the prefatory remark of Jayaratha—ननु यद्येवं तत् कथं भोक्तृभोग्ययोर्युगपदुत्पादो भवतैव उक्तः, इत्याशङ्क्याह ।

T.A.V., VI, p. 175

consistent theory is quoted at random only to highlight its uniform approach.¹ His choice is quite deliberate being invariably guided by the twin canons of consistency and relevance and in so doing he would not desist from rearranging the whole thing.² This will perhaps explain the two conflicting approaches in the 16th and 19th Ahnikas. It is the demand of relevance that they, though opposed to one another, fit in the two different chapters dealing with the 'assignment of purifying Mantras' in respect of the 'purifiable categories' and the 'assignment of words' in respect of the 'instant passing away' respectively.³ His unflinching faith in relevance and utility is further exemplified by his handling of Dhyana (meditation) - a sub-upaya under Anava. Anava-upaya in a sense is a series of sub-upayas where, as per agamic order, Uccara comes first followed by Karana, Dhyana and Varna respectively. Abhinava here interferes with the agamic sequence and places Dhyana in the beginning to be followed by Uccara, Karana and Varna in that succession owing to their respective superior efficacy.⁴

1. अष्टादशपटलस्य एकवाक्यतां दर्शयितुमालूनविशीर्णतया अयं ग्रन्थः संवादितः । T.A.V., III, p. 114
2. एतच्च यद्यपि श्रीस्वच्छन्दे त्रिविधादहंकारादनन्तरमुक्तं तथापि इह विकार-षोडशकसाजात्येनैव व्याख्यातम् । Ibid. V, p. 199
3. केवलशोधकमन्त्रन्यासाभिप्रायतो महादेवः ।
तत्त्वक्रमोदितमपि न्यासं पुनराह तद्विरुद्धमपि ॥ T.A. 16.231
Jayaratha adds महादेवो हि शोध्यानां षट्त्रिंशत्तत्त्वानां क्रमेण तन्न्यासपुरस्सरीकारेण उदितमपि शोधकमन्त्रन्यासाभिप्रायेण पुनस्तद्विरुद्धमपि एकात्रविंशतेः (19th Āhnika devoted to सद्य उत्क्रान्तिनिरूपण) पदानां न्यासमाह तदन्यथात्वेनापि अक्षययदित्यर्थः । T.A.V., X, p. 89
4. उच्चारकरणध्यानवर्णरेभिः प्रदर्शितः ॥
अनुत्तरपदप्राप्तावभ्युपायविधिक्रमः ।

One of the reasons for selective treatment lies in the difficulty in understanding the original source. He prefers dealing with the incomprehensible material omitting the easier one.¹ But that does not mean he would compromise authenticity for convenience. He would not commit an agamic source, even when he is sure of its stand, to a particular thesis, if the same has not been unequivocally propounded.² Thus while authenticity guides enumeration, easy comprehension guides omission. According to Jayaratha one of the criteria that guided the selective treatment was practicability and general applicability. It is possible he might have propounded different views of different people in some other writings, but it is impossible and impractical to take cognizance of all the views at one place.³ Notwithstanding adherence to these

अकिञ्चिच्चिन्तनं वीर्यं भावनायां च सा पुनः ॥

ध्याने तदपि चोच्चारं करणे सोऽपि तद्ध्वनौ ।

स स्थानकल्पने ब्राह्ममिति क्रममुपाश्रयेत् ॥ T.A. 5.155-57

Jayaratha supplies the proper context -

ननु उच्चारदीनाम् आगमेऽप्यनेनैव क्रमेण पाठः इति कथमिह तदुल्लङ्घनेन ध्यानोपक्रममेवां निर्देशः कृतः इत्याशङ्क्याह एवं पूर्वं पूर्वमुत्तरत्र वीर्यमिति पाठक्रममपह्नाय अयं क्रमावलम्बनेन अन्यथैवं निर्देशः कृतः ।

T.A.V., III, pp. 468-469

1. शेषास्तु सुगमरूपाः शब्दास्तत्रार्थमूहयेदुचितम् ॥ T.A. 9.88

2. अनया तु दिशा प्रायः सर्वमेदेषु विद्यते ॥

भेदो मन्त्रमहेशान्तेष्वेष पञ्चदशात्मकः ।

तथापि स्फुटताभावात्सन्निधयेष न वर्चितः ॥ Ibid. 10.183-84

Abhinava says, although the thirteenfold character is also possible in water, like earth, the same has not been propounded as it has not been clearly, unambiguously, discussed in the *Sripurvasastra*.

3. अत्र च चतुर्भिरङ्गुलैः इति । यत्पुनरनेन पञ्चिकायां व्याख्यातं तत् तत्त्वक्रमसाम्यापादनहेत्वाकिनां केषांचन मतमिति । नहि सर्वसविकया एतदापादयितुं पार्यते इति किमशङ्क्यार्थाभिनिवेशेन ।

(Comm. on T.A. 16.135-138). T.A.V., X, 11.56-57

norms occasionally, though sparsely, there appears to be an element of casualness in Abhinava's treatment. At such places Abhinava does not go deep, but restricts himself to the surface material. For example, Ananta, the presiding deity of the earthy regions (regions finding berth in the category called earth), is depicted as seated on a boat 'within' waters.¹ Now the word 'within' (Antah) is either interpreted as 'residing above' (i.e., outside) or as 'gradual presence' (of 100 Rudras beginning with Ananta) but in no case as 'inside'. Why did Abhinava, instead, not choose a clearer expression to avoid likely confusion? Jayaratha suggests that as Abhinava's main pre-occupation was to produce a compendium he made a cursory choice of the material as it appeared on the face of it, if it did not affect his logical position. This type of choice has been designated as 'expanded' or 'shallow'² (Uttana) and Abhinava takes recourse to it several times. Reasons of space and fear of unwieldy size of the text also placed certain constraints on Abhinava in the final selection of his material.³ But such a situation is consequent upon one of the three courses adopted by Abhinava - (1) He has already dealt with the similar material from other sour-

1. नेता कटाहद्राणामनन्तः कामसेविनाम् ।

पोतारुढो जलस्यान्तर्मद्यपानविवर्णितः ॥ T.A. 8.21

2. जलस्यान्तरित्यर्थात् तदुपरि संस्थितः । क्रममात्रमेवाभिधित्सितं न त्वन्तर्बहीरूपत्वमपि । एवं इत्यादावपि व्याख्येयम् । एतच्च उक्तान्तयेव गृहीत्वा संग्रहकाराः प्रवृत्ताः, इति तत्र तथाभ्यधुः, येनास्य अन्तरवस्थाने भ्रान्तिबीजत्वं प्ररूढम् । T.A.V., V, pp. 14-19

3. Cp. अनयैव दिशा नेयं मतझगकिरणादिकम् ।

ग्रन्थगौरवभीत्या तु तल्लिखित्वा न योजितम् ॥

T.A. 13.284; also

ces and candidly admits existence of the additional connected material which he has not deliberately used. In this context he occasionally advises the reader to refer to the original text itself;¹ (2) Sometimes he implies that his treatment is strictly confined to the basic sources and further reference to other sources will add only unnecessary bulk to the work;² (3) A thing may be relevant and contextually justifiable to refer to, but it leads to innumerable varieties depending upon the individual preferences. For example, in the *M. V. T.* (*Sripurvasastra*) elemental submergence (*Bhautavesa*) finds place after fifty varieties of *Rudrasakti-samavesa*, but *Abhinava* though admitting its relevance and utility chooses to skip it.³ But he continues to have an open mind. As and when he finds his 'basic' sources less vocal, he does not shirk laying his hands on other cognate sources.⁴

1. Cp. इत्यादिगृह्योक्तं तत एव पठेद्बहु । T.A. 28.226
Jayaratha remarks—तत एव बहु पठेदिति अस्माभिस्तु ग्रन्थविस्तरभयान्न पठितमित्यभिप्रायः । T.A.V., XI, p. 89
2. Cp. प्रत्येकवर्णगोऽप्युक्तः सिद्धयोगीश्वरे मते ॥
देवताचक्रविन्यासः स बहुत्वान्न लिप्यते । T.A. 30.25-26
Jayaratha's observation is important—
बहुत्वादिति ग्रन्थविस्तरभयादिति प्रकान्ते श्रीपूर्वशास्त्रे हि एतत्पूजनं न आम्नातम् इत्याशयः । T.A.V., XII, pp. 187-88
3. रुद्रशक्तिसमावेशः पञ्चधा ननु चर्च्यते ।
कोऽवकाशो भवेत्तत्र भौतावेशादिवर्णने ॥
प्रसंगादिति चेत्समाधिः संभवन्नयम् ।
नास्माकं मानसावर्जी लोको भिन्नरुचिर्यतः ॥ T.A. 1. 192-93
4. Vide इह (अप्तत्वे भुवनेशाष्टकताप्रसंगे) श्रीस्वच्छन्दशास्त्रानुसारं प्रक्रमेऽपि (श्री) पूर्वशास्त्रप्रक्रियया एषां पाठे, अयमाशयो—यदेतदेव भुवनेशाष्टकमप्तत्वे सर्वांगमेव प्रधानतया उक्तम् इत्यत एव प्रतिष्ठायां एतदाद्यष्टकसप्तकस्वीकारेणैव सर्वत्र भुवनानां संकलनम् । T.A.V., V, p. 145

(c) INTERPRETATION AND ITS NORMS

Likewise Abhinava has tried to fashion a model for interpreting the source material. In all his writing Abhinava's obsession with three aims is obvious. They are (1) authenticity (2) unambiguity and (3) communicability. First of all, therefore, he tries to find out the meaning of the word employed, then grapples with the sentence¹ and then discovers its implication² and if the same still lacks in clarity, he picks up a suitable illustration.³ While looking for denotation of a word he tries to fix up a modality for interpretation - whether it is to be explained literally,⁴ etymologically or by implication. Sometimes even if some scriptural authority on an etymology or linguistic construction is not readily available, Abhinava would like one to exercise one's common sense, as it is not always possible to lay down everything in a book.⁵ He always calls upon the intelligent reader to make his own guesses and draw inferences from a logical construction of the source texts, even if there is no explicit averment.⁶ Abhinava is very methodical and meticulous. In interpreting a text he first decides upon the reading and critically edits it, if there are more readings than one or if there is confusion or

1. पदार्थयोजनानन्तरं वाक्यार्थमपि योजयितुमाह । T.A.V. I, p. 206.
2. एवमेतत्पदार्थद्वारेण व्याख्याय तात्पर्यमुखेनाप्यभिधत्ते । ननु विसर्गशब्दो शक्यते केन निमित्तेन प्रवृत्तः Ibid. II, p. 99
3. इत्याशङ्कां दृष्टान्तोपदर्शनद्वारेण उपशमयति Ibid., II, p. 146
4. इह सर्वत्र शब्दानामन्वर्थं चर्चयेद्यतः । T.A. 6.30
5. cp. अतोऽध्वशब्दस्योक्तेयं निरुक्तिर्नोदिताऽपि चेत् ।
क्वचित्स्वबुद्ध्या साप्युह्या कियल्लेख्यं हि पुस्तके ॥ T.A. 6.33
6. cp. इत्येवं शुद्धतत्त्वानां सृष्ट्या शिष्योऽपि तन्मयः ।
भवेद्ध्येतत्सूचितं श्रीमालिनीविजयोत्तरे ॥ Ibid. 17.111

difference of opinion.¹ He further examines the various interpretations already offered and finally puts his stamp on one. In agamic circles there was a dispute as to whether Avyakta springs from Maya or Kala. While the *Rauravasamgraha* of Brhaspati subscribed to the former premise, the *Sripurvasastra* swore by the latter. Abhinava sides with the *Rauravasamgraha* and declares all other alternative views as inconsistent and misleading.² In fact he seems to have an air of finality about his interpretation. In the process of interpretation he sometimes replaces the original agamic phrase thereby eliminating confusion and according proper meaning to both at the same time.³ He then identifies the difficult portions. Sometimes it is a word⁴ and sometimes it is a sizable part of the text. In the latter case he will leave out the easy portion and take up the difficult one. This offers one of the reasons why Abhinava calls his *Tantraloka* as the *Vartika*. In this connection a reference may be made to the *Tantraloka* 8.171-178

1. इह सर्वत्र भुवनेश्वराणाम् आदिग्रहणेनैव प्रकान्तेऽपि संग्रहे स्वकण्ठेनैव पाठेऽयमाशयो—यदत्र बहूनि शास्त्रान्तरेषु असमञ्जसानि पाठान्तराणि संभवन्ति—इति श्रोतॄणां भाभूत्संमोहः । T.A.V., V, p. 186

2. तत एव निशाख्यानान्कलीभूतादलिङ्गकम् ॥
इति व्याख्यास्मदुक्तेऽस्मिन् सति न्यायेऽतिनिष्फला । T.A. 9.41-42

Jayaratha explains निशाख्यानात् as मायाख्यात् तत्त्वात् and अलिङ्गकम् as अव्यक्तम्. His prefatory remark is important -
अतएव च एवं विस्वादाशङ्कया अत्र यदन्वैरन्यथा व्याख्यातं तदप्रयोजकमेव, इत्याह
T.A.V., VI, p. 41

3. Vide धारिकाप्यायिनी बोद्धी पवित्री चावकाशदा ॥

T.A. 11.33

Jayaratha comments on the word -

पवित्री—“पूज् पवने” इत्यस्य ह्ययं प्रयोगः । उत्पूयिनी तु ऐशः पाठः ।

T.A.V., VII, p. 30 (11th Āh)

4. Vide शेषास्तु सुगमरूपाः शब्दास्तत्रार्थमूह्येदुचितम् T.A.9.88

where Abhinava devotes full eight verses to the explanation of the 1st of the two verses quoted by him earlier (*T.A.* 8.169-170) from the *Raurava Vrtti* varbatim, as he felt it might be difficult to comprehend¹ otherwise. Since he does not want to leave anything at the mercy of an unintelligent reader, he once even cites a long portion (*T.A.* 13.164-195) from the *Nandisikhatantra* word by word so that even an ordinary reader may be able to grasp the proper import.² He then, for a proper interpretation, sets upon both the stages of textual investigation - internal as well as external. In the first instance he analyses the whole text and arranges the entire subject-matter in a logical order and in the second he contrasts and compares the basic sources with the cognate sources and also the cognate sources with the basic ones so as to get a clearer and more detailed picture of the issues at hand. For example, in the 13th³ and 15th⁴ Ahnikas

1. इत्याशङ्क्याह...तद्ग्रन्थमेव पठति...तत्राद्यं श्लोकं विषमत्वात् स्वयमेव व्याचष्टे, द्वितीयस्तु सुगमत्वात् स्वयं न व्याकृतः ।
T.A.V., V, pp. 122-128
2. श्रीमन्नन्दिशिखातन्त्रे वितत्यैतन्निरूपितम् ॥
प्रश्नोत्तरमुखेनेति तदभन्नं निरूप्यते । T.A. 13.163-64
.....
इत्येष पठितो ग्रन्थः स्वयं ये बोद्धुमक्षमाः ।
तेषां शिबोक्तिसवादाद् बोधो दाढुर्यं व्रजेदिति ॥ Ibid. 13.196
3. एवं प्राग्विषयो ग्रन्थ इयानन्धत्तु स्फुटम् ।
ग्रन्थान्तरं मध्यतीव्रशक्तिपातांशसूचकम् ॥ T.A. 13. 212
.....
स इत्यन्तो ग्रन्थ एष द्वितीयविषयः स्फुटः ॥
अन्यस्तु मन्दतीव्राख्यशक्तिपातविधिं प्रति । Ibid. 13.216-17
.....
अन्ये यिवासुरित्यादि ग्रन्थं प्रागग्रन्थसंगतम् ॥
कुर्वन्ति मध्यतीव्राख्यशक्तिसंपातगोचरम् । Ibid. 13.246-47
तमाराध्यते तु ग्रन्थो मन्दतीव्रैकगोचरः ॥ Ibid. 13.253
4. न चाधिकारिता दीक्षां विना योगेऽस्ति शांकरे ।
न च योगाधिकारित्वमेकमेवानया भवेत् ॥

Abhinava makes a first hand, direct analysis of the contents of the *Sripurvasastra* and while reconciling the whole text, he even pin-points the textual portions that supposedly have bearing on the relevant theses (here 'descent of grace' and 'initiation' respectively) being propounded. The second phase (i.e., external) of his enquiry is seen where he abides by the authority of the *Nandisikhatantra*¹ or *Svacchandatantra* when he finds it more comprehensive but quite in tune with his basic scripture the *M.V. T.*² The moment he notices variation, he strikes a note of caution and amends his treatment accordingly. In pursuance to this he discusses five gross elements (constituting physiological fetters) not after threefold egoity, as is done in the *Svacchandatantra*, but as constituting sixteen modifications of Prakṛti.³

(d) PRESENTATION: MULTI-ENDED STYLE

There is a system about his presentation also. The

अपि मन्त्राधिकारित्वं मुक्तिश्च शिवदीक्षया ।

इत्यस्मिन्मालिनीवाक्ये साक्षान्मोक्षाभ्युपायता ॥

दीक्षायाः कथिता प्राच्यग्रन्थेन पुनरुच्यते ।

पारम्पर्येण संस्कृत्या मोक्षमोक्षाभ्युपायता ॥

T.A. 15.4-7

The same thing he does in connection with the *Matanga sastra*.

See सम्प्रज्ञानस्वभावा हि विद्या साक्षाद्विमोचिका ॥

उक्तं तत्रैव तत्त्वानां कार्यकारणभावतः ।

हेयादेयत्वकथने विद्यापाद इति स्फुटम् ॥

Ibid. 15.9-10

1. ननु श्रीपूर्वशास्त्रमधिकृत्य इदम् (i.e. प्रातिभेन शंका शाम्यते) उच्यते इत्युपक्रान्तं, तत्किमिह श्रीमन्तन्दिशिखाद्यवान्तरग्रन्थार्थकथनेन इत्याशङ्क्याह—

एनमेवार्थमन्तःस्थं गृहीत्वा मालिनीमते ॥

Ibid. 13.199

मालिनीमते निरूपितम् इति प्राच्येन संबन्धः । T.A.V., VIII, p. 127

2. Vide ibid, V, p. 145.

3. एतच्च यद्यपि श्रीस्वच्छन्दे त्रिविधादहंकारादनन्तरमुक्तं तथापि इह विकार-
षोडशकसाजात्येनैवं व्याख्यातम्।

T.A.V., V, p. 199

first thing that appeals even to a casual reader is awareness of this mission that is reflected in his style. He conceives the *Tantraloka* as an organic whole and every section is so interwoven in order to serve a continuing integrated purpose that it is difficult to view one section in complete isolation from the other. He adopts twofold strategy to achieve this objective - one, notwithstanding his commitment to contextual relevance Abhinava does not consolidate his treatment of a particular issue at one place, instead he spreads it over several places catering for the demand of related issues;¹ two, he lets one chapter slide into the next and thereby maintains the structural unity. The second strategy is called *Sancaya Nyaya* (i.e., analogy of an aggregate or accumulation) by Jayaratha,² where the first half of the concluding verse in every chapter marks the end of the current chapter

1. For example, Karanas (Karana means 'intelligent practice' —करणं सप्तधा प्राहुरभ्यासं बोधपूर्वकम्— T.A. 5.129) which ought to have been exhausted under Anava-upaya (5th Ahnika) are discussed in at least five different chapters namely 11th, 15th, 16th, 29th and 32nd. Similarly, one of the ancillary issues called Paratattvantahpravesalaksanani was a proper topic under Kulo-paya (3rd and 29th Ahnikas) but which has been considered under Anava-upaya. Abhinava and Jayaratha, who closely follows him, no doubt have their justifications but they only strengthen our contention that the *Tantraloka* has to be looked into as a 'whole'. See Jayaratha -

ननु भेदप्राणविकल्पसंस्काराधायित्वत्वाद् बुद्धिध्यानादीनां स्पष्टमेवाणवोपायत्वम् इति युक्तमत्र तदभिधानम्, परतत्त्वान्तःप्रवेशलक्षणः पुनरयमुपायो निर्विकल्प-स्वरूपत्वान्न तथा, इति कथमस्यात्राभिधानम् ? इत्याशङ्क्याह—

T.A.V. III, p. 433

2. इह आह्निकादाह्निकान्तरस्य संवयन्यायेन परस्परमनुस्यूततां दर्शयितुम् एकेनैव श्लोकेन तत्पर्यन्तप्रारम्भयोरुपसंहारकम्पौ करोति इति अस्य ग्रन्थकारस्य शैली इति ।

T.A.V., I, p. 309

while the second half the beginning of the next chapter. He breaks this rule only once at the end of the 36th chapter where he uses one single half to denote conclusion and commencement both.¹ The third connected strategy aims at complete fusion of the quoted agamic text in the body of the *Tantraloka*. But for Jayaratha we would never know what is the precise source material and what is Abhinava's treatment of it. Quite often we know it from Jayaratha's obvious comments and sometimes by contrasting it against the excerpts cited from the original by Jayaratha. For the sake of clarity we cite just one example in the footnote below.²

This fusion of original, however, with his own treatment is Abhinava's peculiar tool which he has used with master precision and canny skill to serve diverse ends and is not so simple a mechanism as it sounds at the first instance. As we have already seen, Abhinava (i) sometimes simply refers to the text³, (ii) sometimes reproduces agamic authority⁴

1. इह आह्निकादाह्निकान्तरस्य परस्परमनुस्यूततां दर्शयितुम् आद्यन्तयोरेकेन श्लोकेन पृथगुपसंहारोपक्रमयोरुपनिबन्धेऽपि सांप्रतं ग्रन्थान्ते तदाश्लेषमत्यन्तमवद्योतयितुमेकेनैव अर्घेन युगपत्तदुपनिबन्ध इति । T.A.V., XII, p. 390

2. The text of the *Tantraloka* runs as -

तदेव मोक्ष इत्युक्तं धावा श्रीमन्निशादने ॥

विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं ब्रजेत् ।

इतरस्तु तदैवेति शास्त्रस्यास्य प्रधानतः ॥

T.A. 1.50-51

Compare with the corresponding extract from the *Nisatana* as quoted by Jayaratha -

“विकल्पयुक्तचित्तस्तु पिण्डपाताच्छिवं ब्रजेत् ।

विकल्पहीनचित्तस्तु ह्यात्मानं शिवमव्ययम् ॥

पश्यते भावशुद्ध्या यो जीवन्मुक्तो न संशयः ।”

T.A.V., I, p. 84

3. उपायभेदान्मोक्षेऽपि भेदः स्यादिति सूरयः ।

T.A. 1.165

4. तत्रत्यमेव ग्रन्थं पठति

T.A.V., I, p. 202 (T.A. 1.168-170

is a reproduction from the M.V.T.)

verbatim, (iii) sometimes elects to present a gist in his words¹ and (iv) sometimes partly quotes and partly summarizes.² Each one of these alternatives is purpose-oriented. In quoting directly he is guided by his desire to remove confusion.³ When he employs his own language, it is either in order to summarize⁴ or to introduce next topic⁵/matter/text after incorporating relevant material from the authority concerned. Sometimes, while retaining the original Agama intact, Abhinava reverses the order of subject and predicate and thereby tries by implication to uphold his stand as he has done in the case of the *Matanga Agama*.⁶ In modifying the quoted authority sometimes certain altogether different considerations have weighed. For instance, he alters the text of the *Sripurvasastra* from 'Na dvaitam napi cadvaitam' to 'Na dvaitam napi cadvyayam' (T.A. 4.106) just for metri-

1. एतदेवार्थद्वारेण दर्शयति Ibid., II, p. 121 (introducing T.A. 3.115 which refers to the *Bhagavadgita*)
2. तत्रत्यमेव ग्रन्थमर्थतः शब्दतश्च पठति T.A.V. XIII, p. 150 (Reference is to the *Srlgahvara Tantra* in T.A. 29. 240-41)
3. स्वकण्ठेनैव पाठेऽयमाशयो इति श्रोतॄणां मा भूत्संमोहः इति ।
Ibid., V, p. 186
4. Cf. Jayaratha on T.A. 1.75-76—एतत्प्रश्नार्थ एव ग्रन्थकृता संक्षेपचिकीर्षया स्ववचसोपनिबद्धः Ibid., I, p. 117
5. Cf. Jayaratha on T.A. 1.84-86—एतदेव च “अथवा” इत्यादि “स्थिति . . .” इत्यन्ततत्त्वग्रन्थार्थगर्भीकारेण ग्रन्थान्तरमुपक्षेप्तुकामो ग्रन्थकारः स्वोक्त्या योजयति “तस्य सर्वं प्रसिध्यति” इति Ibid., I, p. 130
6. तदुक्तं श्रीमतङ्गादौ स्वशक्तिकिरणात्मकम् ।
अथ पत्युरधिष्ठानमित्याद्युक्तं विशेषणैः ॥ T.A. 1.202

Jayaratha's remark is significant अथ पत्युरधिष्ठानं स्वशक्तिकिरणात्मकम् इत्येवंपाठः ऐशः, ग्रन्थकृता पुनरेवं विध्यनुवादभावदर्शनार्थम् अन्यथा पाठः कृतः T.A.V., I, p. 228; also see व्यत्यासपाठे च अयमाशयः—यत् उपायोपेयादिना द्वारद्वारिभावेन शम्भवोपाये एव प्राधान्येन विश्रान्तिः । Ibid., I, p. 203

cal propriety.¹ Likewise, Abhinava's omissions or extremely brief treatments are equally pregnant with suggestion. He omits an item or deals in brief with it if he finds its meaning obvious.² Specific items are omitted to enlarge the scope or application of the relative subject matter. Abhinava, for example, presents the *Sivatanusastra* as propounding the contents of the *Sripurvasastra* itself though with a difference in style. In this treatment among the five sheaths (Kancukas - revealing agents of limited individuality), 'time' and 'determination' (Kala and Niyati) have been purposely dropped so as to clear the path for purification of categories, through three sheaths³ Kala etc. Omission is also resorted to avoid unnecessary repetition or analytical arrangement. Abhinava defines Puja (worship) and though he thinks that Homa (rite of oblation to fire) is duly covered by his definition of worship, he does not say so because Homa, as an ingredient of worship, has already been discussed and is likely to be discussed in future.⁴ Abhinava is wary of discussing Mala (i.e., dirt ignorance) in the 13th chapter again, because he has al-

1. न द्वैतं नापि चाद्वैतम् इत्येवं वृत्तानुरोधान्न पठितम् ।
T.A.V, III, p. 112.
2. तदुक्तं मालिनीतन्त्रे सिद्धं समयमण्डलम् ॥
येन दृष्टमात्रेति सिद्धमात्रपदद्वयात् ।
आकृतिर्दीप्तरूपा या मन्त्रस्तद्वत्सुदीप्तिकः ॥
शिष्टं स्पष्टमतो नेह कथितं विस्तरात्पुनः । T.A. 21.20-22
3. एवमाणवादिकञ्चुकत्रयेण सह षट् कञ्चुकानि इत्यत्र भङ्गयन्तरस्त्वम् ।
कालनियत्योस्तु अनभिधाने अयमाशयो यत् कलादिशुद्ध्या सत्तत्त्वशुद्धि-
रिति । T.A.V., VI, 169
4. एवं होमादीनामपि पूजोपकरणत्वादेव ईदृक् रूपमर्थसिद्धम्, इति न साक्षा-
दुक्तम्, तच्च प्राक् बहूक्तं वक्ष्यते च इति तत् एवावधार्यम् ।
Ibid., III, p. 124

ready done so in the 9th chapter.¹ Abhinava, does not mind repeating if it really advances the argument, but he would just keep away from a superfluous repetition. This is the reason why he does not take up virility of Mantra (Mantravirya) in the 30th Chapter which is the appropriate topic after Mantra and Vidya.² Apart from repetition, the fear of unnecessary analytical arrangement or elaboration (Vyasa) is also an inhibiting factor. Since in the *Traisiras Agama* cycles of power consisting of varying number of spokes (powers) - from one to thousand - have already been elaborated Abhinava prefers not to make a reference to them for fear of fruitless compilation and irrelevance.³

In fact, Abhinava equips us fully to have insight into his unique style. He has three regular practices (i) brief (ii) detailed and (iii) mixed and calls the first two as Samksepa or Samasa, Vistara or Vyasa or Vikasa respectively. Abhinava has been very informative about the style he adopts in a particular setting. He discusses the concept of Sadadhva (six ways) as part of Sthanaprakalpa under Anava Upaya in great detail and affirms this fact.⁴ Yet at an other

1. अत्रोच्यते मलस्तावदित्यमेष न युज्यते ।
इति पूर्वोक्तं प्रोक्तं पुनरुक्तौ तु किं फलम् ॥ T.A. 13.53
2. अत्र वीर्यं पुरैवोक्तं सर्वत्रानुसरेद्गुरुः ॥
अर्थवीजप्रवेशान्तरुच्चार्याद्यनुसारतः ।
नहि तत्किंचनाप्यस्ति यत्पुरा न निरूपितम् ॥
निष्फला पुनरुक्तिस्तु नास्मभ्यं जातु रोचते । Ibid. 30, 121-123
3. श्रीमत्तैश्वरसे तच्च कथितं विस्तराद्बहु ॥
इह नो लिखितं व्यासभयाच्चानुपयोगतः । Ibid. 3.256-57
4. अनुत्तरपदाप्तये तदिदमाणवं दर्शिता—
भ्युपायमतिविस्तरान्ननु विदां कुरुष्वं बुधाः । Ibid. 12.26

place he tells us that he is going to follow the brief method in dealing with the problem of 'regional enumeration' (Purasamgraha) after treating the regional measurement (Bhuvanamana) and scheme of categories (Tattva Yojana) at length.¹ In fact he forewarns us in the very beginning of the eighth Ahnika that he proposes to make use of brief and detailed styles² both intending thereby to use combined or mixed style in describing Desadhva. While employing brief style Abhinava may go even extremely brief and present the abbreviated subject matter in a couple of Karikas after handling it at length. He does so in respect of his treatment of three sub-passages - i.e., Pada, Mantra and Varna - of the principal cosmic way called Sabda (word).³ Towards elaborate delineations, on the other hand, he normally adopts a three-tier strategy. He first puts forward the other available views, examines them and then enunciates his own stand. While embarking upon a comprehensive treatment of descent of grace in⁴ the thirteenth Ahnika he initially introduces opposite views, Samkhya being the main among them, from Karikas 3 to 36, subjects them to critical scrutiny from Karikas

1. अथ सकलभुवनमानं यन्मह्यं निगदितं निजैर्गुरुभिः ॥
तद्वक्ष्यते समासात् बुद्धी येनाशु संक्रमेत । T.A. 8.406-407

For correct meaning we have to construe this verse in the light of the *Viveka*.

2. देशाध्वनोऽप्यथ समासविकारसयोगात्संगीयते विधिरयं शिवशास्त्रदृष्टः ॥
Ibid. 8.1

3. अभिनवगुप्तेनार्यात्रयमुक्तं संग्रहाय शिष्येभ्यः ॥
Ibid. 11.531; also cf.

“शैवाः केचिदिहानन्ता श्रैकण्ठा इति संग्रहः । Ibid. 8.434

4. तत्र केचिदिति प्राहुः शक्तिपातमिमम् (? शक्तिपातमिमम्) विधिम् ।
तं प्रदर्श्य निराकृत्य स्वमतं दर्शयिष्यते ॥ Ibid. 13.2

37 to 101 and then dwells on his own thesis from Karika 102 onwards. In so doing, Abhinava is always seized of the related auxiliary matters as well. His frequent reversal to the 'original' or the 'subject in hand' may be understood only in this light.¹ In the context of Sivahastavidhi, a part of Samayidiksa, he starts discussing about various types of initiates such as Putraka, Acarya and Daisika finding them contextually relevant and reverts to Sivahastavidhi, the original item. Similarly as a part of his over-all organisational scheme the discussion on subordinate or particular issues (Anujoddesa) follows that on principal or general issue (Purvaja Uddesa). As we shall be seeing in detail subsequently he misses no opportunity to furnish proper background of the proposed subordinate topic. For instance, in the 15th Ahnika, assigned to Samayi initiation, Abhinava before discussing the first ancillary issue i.e., types of consecration or bath (Snanabheda), dwells on the necessary background.² The third phase of his style, which we have called as mixed, sometimes has a strange feature about it, that is, the detail refers to content while the condensation to body of the text, as for instance in Samayidiksa.³ It means that Vistara and Sanksepa have varied applications sometimes to the physical body of the text and sometimes to its contents.

1. एवं प्रसङ्गान्निर्णीतं प्रकृतं तु निरूप्यते । T.A. 15.472
2. एवमादौ शिष्याणां तत्तद्भेदभिन्नतया योग्यतालक्षणम् औचित्यं परीक्ष्य स्थानभेदादि प्रतिपादयितुं पीठिकाबन्धम् आरचयति ।
T.A.V., IX, p. 25
3. इति समयदीक्षणमिदं प्रकाशितं विस्तराच्च संक्षेपात् । T.A. 16.1
Jayaratha explains विस्तरादिति अर्थात् । संक्षेपादिति ग्रन्थतः ।
T.A.V., IX, p. 285

(e) PURPOSE-ORIENTED DICTION

Abhinava's multi-ended style is ably supported by the choice of diction. Since Abhinava is creating a Sastra his vocabulary and its use has to be very precise and meaningful. His usage of the word 'Atha'¹ according to Jayaratha suggests his intention to treat the following treatment as an explanation of his own statement.² In this sense the *Tantraloka* sometimes emerges as an auto-commentary. Sometimes 'Atha' indicates a fresh start.³ Similarly the use of 'Samyak'⁴ (adequately) implies a clearcut difference from the basic dualist texts like *Bhogakarika* and *Moksa-karika* of Sadyojyoti.⁵ In a continuing discussion specific repetition is aimed at clarifying the issues. For instance, the lunar eclipse takes place in a conjunction of Full Moon and New Moon and not in a pure New Moon⁶ - the re-use of the word 'Purva' is just meant for this.

(f) PRESENTING THE ESOTERIC MATTER

The language and style both undergo a change when it comes to deal with the exclusively esoteric matter. As we have seen earlier, the first character-

1. अथ समुचिताधिकारिण उद्दिश्य रहस्य उच्यतेऽत्र विधिः । T.A. 29.1
2. अत्र च स्वकृतप्रतिज्ञासूत्रवार्तिकप्रायतामभिद्योतयितुम् अथशब्दस्य
उपादानम् । T.A.V., XI, p. 2 (29 th Āh.)
3. अथशब्द आनन्तर्ये, उद्देशानन्तरं हि लक्षणपरीक्षणयोस्वसरः इत्याशयः ।
Ibid., I, p. 74
4. इति तत्त्वस्वरूपस्य कृतं सम्यक्प्रकाशनम् । T.A. 9.314
5. सम्यक् इति अनेनात्र भोगकारिकादिभ्यो वैलक्षण्यम् कटाक्षितम् ।
T.A.V., VI, p. 250
6. एतच्च यद्यपि पूर्ववदित्यतिदेशादगतार्थमेव तथापि पूर्णिमाप्रतिपत्तंभेदेनै-
वेन्दुग्रहो भवेत् न तु शुद्धायामेव प्रतिपद्यपि इति दर्शयितुम् न साक्षादुक्तम् ।
Ibid. IV, p. 97

ristic of his style of not divulging entire subject matter at one place at a time is found to be more pronounced in such matters - he reveals partly, he conceals partly. This is exactly what he has echoed in the *Tantrasara*.¹ The esoteric matters, which are totally related to one's personal experience, must be transmitted orally by the teacher alone - it is the exclusive domain of the teacher and the taught - , yet he delves into it only to preserve the agamic secrets for posterity and in so doing he disperses its discussion over several chapters² as has been done in the case of Karanas.

In addition to the dispersal of subject matter Abhinava abjures the use of direct language. It has to be subtle.³ There are four pedestals of a system or scripture specially in the Adi Yaga - Vidya, Mantra, Mudra and Mandala. After covering Mantra and Mudra he initiates discussion on Vidya and implies that the topic of Mandala is included in that of Vidya and needs no open description.⁴ As an outcome of the same attitude Abhinava has a guarded style to suggest the precise Mantras etc. to be used in esoteric performances. This aspect is adequately illustrated in prescription of the Mantra 'Nairti bhoh'.⁵ Al-

1. न अतिरहस्यम् एकत्र ख्याप्यं न च सर्वथा गोप्यम् इति हि अस्मद्गुरवः ।
T.S., p. 31. Cp. एवं च व्यावर्णेन यदेकप्रघट्टकेनैव रहस्यार्थापदेशो
न न्याय इति । T.A.V., III, p. 443
2. गुह्यवक्त्राच्च बोद्धव्यं करणं यद्यपि स्फुटम् ।
तथाप्यागमरक्षार्थं तदग्रे वर्णयिष्यते ॥ T.A. 5.130
3. तेषामतिसूक्ष्माणामेतावत्त्वं न वर्ण्यते विधिषु ॥ Ibid. 8.310
4. न पठ्यते रहस्यत्वात्स्पष्टैः शब्दैर्मया पुनः ।
कुतूहली तूक्तशास्त्रसंपाठादेव लक्षयेत् ॥ Ibid. 29.169
5. व्यक्षरे निवृत्तिप्राये नास्ति भोः शब्दमेककम् ॥
अपासयेष्यतो मन्त्रश्छन्दोबद्धोज्यमीरितः । Ibid. 15.383-4

though there is no set rule, the quantum of disclosure depends upon the previously discussed norm of utility.¹

So far we concentrated on Ahhinavagupta and tried to analyse the material offered by the *Tantraloka* covering his biodata, his objectives and circumstances behind writing the *Tantraloka*, the methodology adopted by him and the principles governing his approach and his basic aim. This part of the introduction therefore should serve as a backdrop setting. From here we propose to study his illustrious commentator Jayaratha on more or less similar lines before reverting to our observations on the text.

Only Jayaratha knows how to unravel the mystery -

निर्ऋतिप्राये इति तेन "नैऋति भोः" इत्यादि पठनीयम् । छन्दोबद्ध इति
छन्दोभगे हि मन्त्र एव अयं न भवेदिति भावः । T.A.V., IX, p. 194

1. इह चैतदतिरहस्यादप्रस्तुतत्वाच्च न प्रपञ्चितं यथोपयोगमूह्यते एव
केवलम् । Ibid., II, pp. 94-95

CHAPTER THREE

ABOUT THE COMMENTATOR

JAYARATHA

The illustrious author of the *Viveka* commentary, Jayaratha, is next to Abhinavagupta alone in importance. He is no ordinary commentator. He religiously follows the methodology adopted by his master and creates a sort of complete independent text which not only expatiates upon the *Tantraloka* but also supplements, complements and defends as it were. But for the *Viveka* we would never understand the *Tantraloka*. An attempt will be made to evaluate and appreciate Jayaratha's contribution in the pages that follow.

Following our usual practice that we adopted in the case of Abhinavagupta, we are supposed to begin with the biodata of Jayaratha on the basis of the material available in the pages of the *Viveka*. But since in our *Krama Tantricism, Vol. I* (pp. 209-215) most of these data have already been used it will be better for the reader to refer to those pages. Here we will recapitulate only certain salient features to give a bird's eye view incorporating additional information, if any.

(I) Biographical Data

- (a) ANCESTRAL AND PRECEPTORIAL LINEAGE AND RICH
PARENTAL HERITAGE

Jayaratha provides graphic details about his parental and preceptorial geneologies, emanating from the vicinity of Abhinava's period itself. He represented

the tenth generation from his earliest mentioned ancestor Purnamanoratha who was a court minister of King Yasaskara (939 AD).¹ He was the grandson of one Srhgararatha who was also a minister of king Rajaraja² whose identity is not yet finally established but who is generally identified with King Jayasimha (1127-1155 A.D.). This Srngararatha, whose father Gungaratha died prematurely at young age,³ was different from one Srngara who was the son of Dasi Rajanaka and was the grand teacher of Jayaratha in statecraft.⁴ Jayaratha throws some subtle hints about his ancestry and his age-long connection with Abhinava. 'Ratha' was perhaps the family title or surname as all the members of his ancestral lineage carried this appendage with them and so was the subtitle 'Datta' which embellished all the members of his preceptorial clan. Purnamanoratha, the first known ancestor of Jayaratha, was a colleague of Vallabha in king Yasaskara's court, whose son Sauri was Abhinava's senior contemporary and whose grandson Karna was married to Abhinava's sister. Thus, there was a close nexus between Abhinava and the earlier ancestors of Jayaratha in addition to the academic and spiritual ties that knitted them together. Another thing that Jayaratha wants to drive home is

1. श्रीमान् यशस्कररूपः सचिवं समस्तधर्मस्थितिष्वकुत पूर्णमतोरथाख्यम् ।
T.A.V., XII, p. 430, (verse 8)
2. तथा स शृंगाररथाभिधानो बालो विवृद्धिं गमितो जनन्या ।
सत्त्वाख्यया ख्यातगुणः क्रमेण श्रीराजराजः सचिवं व्यधादयम् ॥
Ibid., p. 432, verse 28
3. सूत्वा सुतं गुङ्गारथो युवैव प्रमयं ययौ । Ibid., p. 431, verse 26
4. अप्यस्य राजतन्त्रे चिन्तयतो राजतन्त्रमास्त गुरुः ।
दाशीराजानकजन्मा श्रीशृंगारो ममापि गुरुः ॥
Ibid., XII, p. 433, Verse 36

that all the generations preceding him enjoyed virtuous conduct,¹ power,² plenty of worldly riches,³ fame,⁴ learning⁶ and devotion to Siva⁶ and thus created the proper psychological environment that Jayaratha inherited from his forefathers. Similarly the entire series of his preceptorial lineage was characterised by spiritual prowess,⁷ Sadhana,⁸ systematic scholarship⁹ and virtuousness¹⁰ and thereby offered rich intellectual heritage.

Jayaratha provides an insight into some of the important episodes connected with his family. Amrtaratha and Utpalaratha II, the two ancestors sixth from Jayaratha, established two seminaries as a means of support to virtuous Brahmins in a place

1. धर्म्यस्थितिषु T.A.V., XII, p. 430, verse 8;
कृत्वा धर्म्या स्थिति Ibid., p. 431, verse 22;
चारित्रसंचितमहामुकुतप्रपञ्चाम् Ibid., p. 432, verse 27
2. सचिवम् अकृत Ibid., p. 430, verse 8;
साचिव्यमाप्य, ibid, verse 14; सचिवं व्यधाद्यम्
Ibid., p. 432, verse 28
3. सकलजनहृदयदयितान् अर्थान् Ibid., p. 430, verse 10;
लक्ष्म्यालिङ्गननिपुणैः Ibid, verse 11
4. यद्यशः कौमुदी विश्वम् Ibid., p. 430, verse 90;
यशोविवेकौ ibid., p. 431, verse 25; ख्यातगुणः,
Ibid., p. 432, verse 28
5. पाण्डित्यमेवासूत Ibid., p. 431, verse 25.
6. व्यवहारे शर्वभक्तौ चैषां प्रागल्भ्यमीयुषाम् । Ibid., p. 431, verse 20;
शिवानुभवात् ibid., verse 23
7. उचितां पद्धतिं मुक्तिमार्गे Ibid., XII, p. 430, verse 14
8. यन्मेलापमवाप्य कौलिकमहाज्ञानानुविद्धं महः
Ibid., p. 430, verse 16
9. अध्याप्याखिलसंहिता Ibid, verse 15; संहितापाठम् ibid., p. 431,
verse 17
10. मुकृतिमुख्यम् Ibid., p. 431, verse 17

where a school or a metal workshop existed.¹ Utpalaratha II was appointed as a minister by king Ananta (1028-1063 A.D.) whose writ ran upto Trigarta (modern Jalandhar in the north-west) and who brutally crushed the forces of the King of Darads.² It was he (Utpalaratha II) who received lessons from his maternal uncle Vibhutidatta when the elder son of the latter died within seven days of his initiation and out of indifference and aversion arising from this tragic death Vibhutidatta did not consecrate his younger son³ and chose, at the divine instance, to transmit knowledge to his younger son through him, i.e. Utpalaratha II. Utpalaratha learnt the entire concept of spiritual union (Melapa) characterised by Kaulika knowledge which he conveyed to Sricakra, an ardent pupil of Vibhutidatta. From Sricakra, the parental spiritual heritage was handed down to Visvadatta,⁴ whom

1. शालास्थाने वर्तकारे मठौ सुकृतकर्मठौ ।
तेषूत्पलामुत्तरथौ चक्राते द्विजसंश्रयौ ॥

T.A.V., XII, p. 430, verse 12

2. त्रैगतोर्वीनिवेशा यजमदसलिलैर्लम्बिता म्लानिमानं
तत्रत्यक्ष्मापकीर्तिप्रसरमलिनतां यस्य संसूचयन्ति ।
तस्यानन्तक्षितीन्द्रोर्बलबहुलदरद्राजविद्रावणस्य
प्रापत्साचिव्यमाप्योत्पलरथ उचितां पद्धतिं मुक्तिमार्गे ॥

Ibid., verse 14

3. अध्याप्याखिलसंहिता अपि सुतस्नेहान्निषिक्ते मूढे
पुत्रे ज्यायसि देवतापरिहृतासेके दिनेः सप्तभिः ।
वैरस्यान्न कनीयसे स यददाद्बालाय सेकं ततो
देव्या स्वप्नविबोधितोऽस्य तनयस्यैतन्मुखेनास्तिवति ॥

Ibid., verse 15

4. यन्मेलापमवाप्य कौलिकमहाज्ञानानुविद्धं महः
शिष्यायैकतमाय देयमपुनर्भावाथमासादितम् ।
श्रीचक्राय ददौ द्विजः स भगवानुर्वीधरोऽस्मिन्नसौ
श्रीचक्रात् स्वपितृक्रमाप्तमखिलं तत्साधिकारं व्यधात् ॥

Ibid., pp. 430-31, verse 16

Utpalaratha brought to his own residence after his teacher and maternal uncle passed away.¹ Visvadatta soon acquired knowledge of scriptures and mastered his ancestral legacy. He was then shifted to a convent in the front yard of the temple constructed by some Kanakadatta, whose identity we have not been able to establish so far (but who may be a kith of Vibhuti-datta's clan, as the title 'datta' indicates), for permanent residence and was provided with a lot of movable and immovable assets for future maintenance.² Utpalaratha II, though a minister, gave himself up for the pursuance of spiritual emancipation³ and the same thing was true of his eldest son Sivaratha who, though a minister of king Uccala, dedicated all that he inherited from his father for human salvation and later resigned his exalted job.⁴ Similarly Gunaratha, Jayaratha's great grandfather, erected a new convent called 'Acalasrimatha' which survived, even when the whole city (i.e., Pravapura - modern Srinagar) was

1. अथ स परमधामैकात्म्यमाप्ते गुरौ स्वे निजगृहमुपनिन्ये तत्सुतं विश्वदत्तम् ।
अकृतं सुकृतिमुख्यं संहितापारगं च प्रथितगुणममुं चाजिग्रहत्स्वाधिकारम् ॥
T.A.V., XII, p. 431, verse 17
2. श्रीकनकदत्तविरचितदेवगृहाग्रे मठं निवासाय ।
कृत्वा ददौ स तस्मै स्थावरधनकनकसंपूर्णम् ॥ Ibid., verse 18
3. प्रापत्साचिव्यमाप्योत्पलरथ उचितां पद्धतिं मुक्तिमार्गे ॥
Ibid., p. 430, verse 14
4. सर्वार्थसेविनां मोक्षसेवां शिवरथोऽग्रहीत् ॥
पित्वाहृत्य नृपदमेन पारिपाल्यं हि सोऽर्पितम् ।
त्यक्त्वार्थदोषविदभूदरागो निष्परिग्रहः ॥
अधिकारं ग्राहितः स विद्वानुच्चलभूभुजा ।
कृत्वा धर्म्यां स्थितिं कञ्चित्कालं तत्प्राज निःस्पृहः ॥

engulfed by fire, perhaps due to his right conduct.¹ His grandfather Gungaratha died prematurely² when his father Srngararatha was still a child and it was his grandmother Sattva who reared and brought him up to become a minister of king Rajaraja.³ Thus a combined tabular chart of Jayaratha's both lineages - parental and preceptorial - emerges as on the facing page.⁴

Jayaratha's time does not present much problem. He has furnished enough evidence to conclude - it is unnecessary to go into details right now - ⁵ that he flourished somewhere during second half of the twelfth century (1150-1200 A.D.).

Jayaratha speaks very eloquently of his father Srngararatha.⁶ He was very close to king Rajaraja or Jayasimha, like mind to soul. The king fully depended on him whether the matter related to collection of money involving intermediaries or to rivers like Ledari which did not involve others.⁷ He was given unrestricted authority over all the infantries and armies falling under the tributary princes and

1. निर्दग्धमनलदग्धे नगरेऽपि सत्पथप्रथितः ।

अचलश्रीमठमकरोदधितवसनयोगुणरथाख्यः ॥

T.A.V., XII, p. 431, verse 24

2. सूत्वा सुतं गुङ्गरथो युवैव प्रमयं ययौ ।

Ibid., verse 26

3. Ibid., p. 432, verse 28.

4. Also see K.T. Appendix 'A'. Here the tables have been combined and modified specially in respect of Visvadatta and his progeny plus disciples.

5. Vide K.T., pp. 210-12 for details.

6. श्रीशृंगाररथादवाप्य कृतितो जन्मानवद्यक्रमम् ।

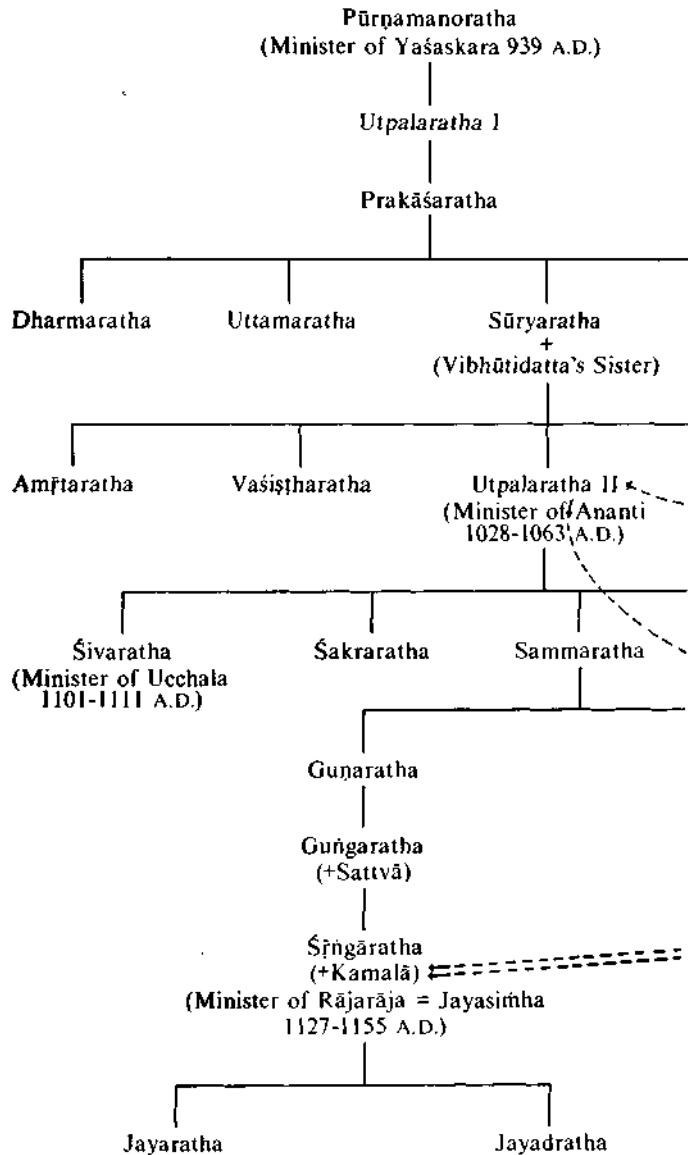
T.A.V., I, p. 310

7. तस्यात्मनो मन इवान्यमुखार्थलब्धिष्वासाद्य साधकतमत्वमरोधचारम् ।

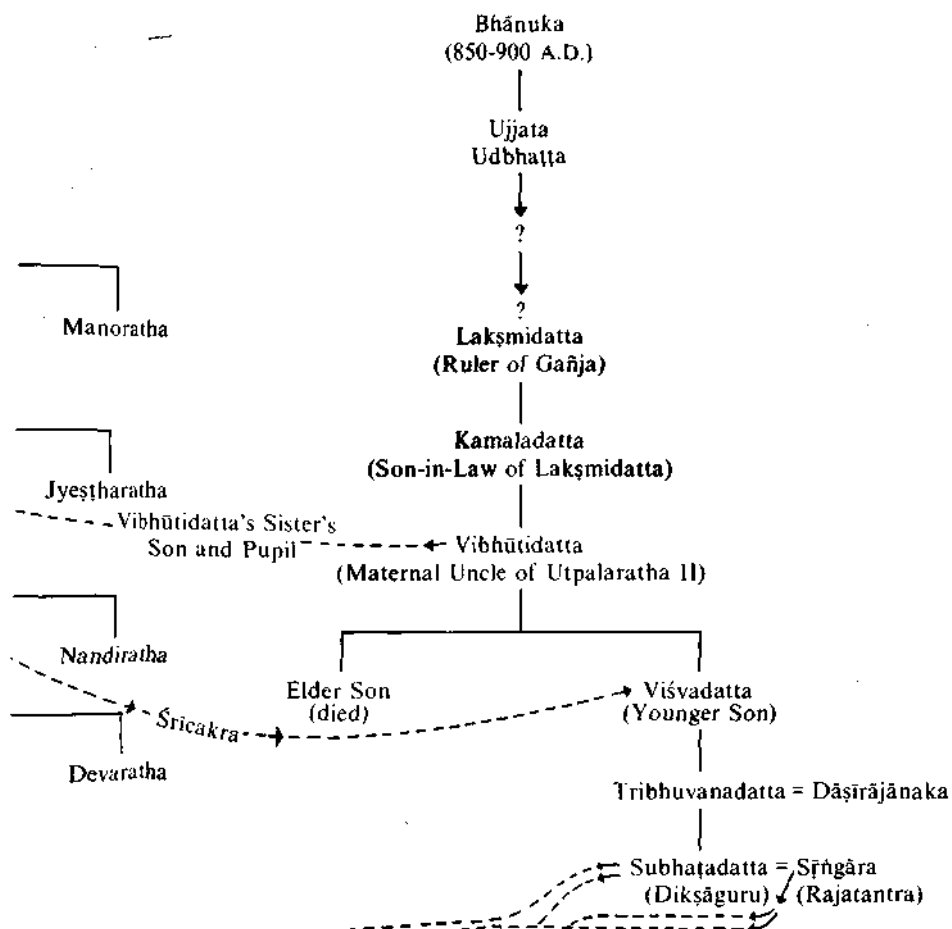
साक्षाद्बभार विषयेषु स किञ्च लेदर्यादिष्वनन्यविषयेष्वपि भूमिभर्तुः ॥

Ibid., XII, p. 430, verse 32

ANCESTRAL GENEALOGY



PRECEPTORIAL GENEALOGY



DIRECTIONS

| (1)

Blood relationship

----- Academic relationship

↓

Broken lineage, primarily
preceptorial

↓

Contemporary but not
part of the tradition

while exercising his powers as the top brass (Sarvadhikarin) he introduced a major innovation by keeping the regular forces and mercenaries separately.¹ He devoted his energies for welfare of the common man and encouraged pursuit of excellence by suitable financial gifts and grants. He created an atmosphere free from terror and subsequently developed acute devotion for Siva, something behoving his noble heritage.² He was initiated into Saivite practices by Subhata Datta who later performed initiation ceremony of Jayaratha also.³ He owed his extensive training in statecraft to Srngara, son of Dasi Rajanaka, who again seems to have imparted lessons to Jayaratha also.⁴ Disgusted to see the ruinous state of some new constructions due to vagaries of nature, he carried out five renovations on the Mahadeva mountain.⁵ To him and his wife Kamala, Jayaratha and his brother Jayadratha were born exactly as nectre and moon came out from the ocean, the abode of Kamala (Visnu's spouse, goddess of riches in Hindu pantheon). These two brothers were delight to every-

1. सामन्तसन्ततिसमाश्रितसर्वमौलपादातशस्त्रिचयेऽप्यधिकारमाप्य ।
सर्वाधिकारिणि पदे स विभोः सहायः सेनाभटान् पृथगपि प्रथयाञ्चकार ।
T.A.V., p. 431, verse 33
2. तस्य सर्वजनतोपकारिणः पुष्णतो गुणिसणान् धनद्विभिः ।
साधुसाध्वसमुषः कुलोचिता शर्वभक्तिरतिबल्लभाभवत् ॥
Ibid., verse 34
3. श्रीविश्वदत्तपौत्रिभुवनदत्तात्मजः कुलक्रमतः ।
श्रीसुभटदत्त आसीदस्य गुरुर्यो ममाप्यकृत दीक्षाम् ॥
Ibid., p. 433, verse 35
4. अप्यस्य राजतंत्रे चिन्तयतो राजतंत्रमास्त गुहः ।
दाशीराजानकजन्मा श्रीश्रृङ्गारो ममापि परमगुहः ॥
Ibid., verse 36
5. सावद्यां नवनिर्मितिमालोच्य देशकालदौरात्म्यात् ।
पञ्च महादेवाद्रौ जीर्णोद्धारान् व्यधत्त सुधीः ॥
Ibid., verse 37

body and were equal in merit.¹ Jayaratha was elder of the two.² Jayaratha, however, does not remember his mother Kamala so much as his grandmother Sat-tva who, though a young widow, displayed tremendous forbearance and sacrifice into moulding his father what he was - a profound and versatile man. She in her own right won the unsolicited respect from the people for her virtuous conduct and total exemplary dedication to the ways of the gods and ancestors.³

Jayaratha speaks highly of his brother Jayadratha who though younger was his junior by a very nominal age gap and was intellectually and academically at par with his elder brother Jayaratha. Jayaratha does not throw any further light on his brother in the *Tantraloka*.⁴ Similarly Jayaratha, who has several works to his credit, does not refer to them in his *Viveka*. Per-

1. जयरथजयद्रथाख्यौ सकलजनानन्दकौ समगुणधर्मी ।
अमृतशशिनाविवाब्धेरस्मात्कमलाश्रयादुदितौ ॥

T.A.V., XII, p. 433, verse 38

2. कृती जयरथाख्यः ।
ज्येष्ठोरनयोरकार्षीत् ॥

Ibid., p. 434, verse 41

3. यां हव्यकव्यविधिवन्धधियं सिताच्छ-
निर्यन्नखच्छविमिषात्पदधूलिलुब्धा ।
संसेवते स्म सुरसिन्धुरिवावदात-
चारित्रसंचितमहामुकुतप्रपंचाम् ॥
तथा स शृंगाररथाभिधानो बालो विवृद्धिं गमितो जनन्या ।
सत्त्वाख्यया ॥

Ibid., p. 432, verse 27-28

4. The title of *Haracaritacintamani* (K.M., reprinted from the same by Bharatiya Vidya Prakashan, Delhi-Varanasi) mentions Jayaratha as the author while all the colophons except that of the 1st Prakasa (where there are two readings) record Jayadratha as the author. See K.T., p. 212-13.

haps he wanted to compose his *Viveka* as a touch-stone for evaluation of his scholarship by posterity.¹

(b) TWO GROUPS OF TEACHERS: SECOND GROUP CASTING
STRONGER FORMATIVE INFLUENCE

Coming to his teachers he mentions four by name who fall into two groups of two each. The first group consisted of Subhata Datta and Srngara and the other of Kalyana and Sankhadhara. Jayaratha gratefully acknowledges the deeprooted contribution of the second group in sharpening his academic and spiritual calibre. Subhata Datta, being the linear descendent in the official tradition, was the natural choice to perform his initiation.² He seems to be an older contemporary of Jayaratha because he initiated Jayaratha's father also as we have already seen. Subhata Datta wrote a commentary³ on the *Tantraloka* for the sake of Srngararatha⁴ who acquired substantial command over the Saiva scriptures from him. Jayaratha makes it absolutely clear that while Subhata Datta was his father's teacher, he was responsible for Jayaratha's initiation only. Subhata Datta was the son of Tribhuvana Datta and grandson of Visvadatta. It is this Visvadatta who is perhaps remembered as

1. K.T., pp. 213-215.

2. श्रीविश्वदत्तपौत्रत्रिभुवनदत्तात्मजकुलक्रमतः ।

श्रीसुभटदत्त आसीद् अस्य गुरुर्यो ममाप्यकृत दीक्षाम् ॥

T.A.V., XII, p. 433, verse 35

3. व्यधुस्तन्त्रालोके किल सुभटपादा विवरणं

यदर्थं यश्चैभ्यो निखिलशिवशास्त्रार्थविदभूत् ।

Ibid., p. 433, verse 39

4. The context may very well apply to Jayaratha in place of Srngararatha. But we prefer to take it as referring to Srngararatha because of the use of pronoun Yah in singular number, whereas

'Paramesthiguru' (great grandteacher) by Jayaratha who ascribes a verse to him and presumably presents him as a Krama author.¹

There is one more reference to Jayaratha's grand teacher (Paramaguru) whose authority has been once invoked by Jayaratha in quelling doubts about one's preference for a particular tradition (out of several options prevailing) as authentic and final. He is credited with the view that one's preference will ultimately depend upon one's preceptorial stand.² This view is cited to support Jayaratha's contention that his treatment of Krama tradition bears the stamp of his teacher's authority. It is difficult to say if this Paramaguru was Tribhuvanadatta or Subhatadatta. Chances are that Jayaratha's reference tends towards Tribhuvana datta because Subhatadatta, circumstantially though Paramaguru, was technically Guru as it was he who initiated Jayaratha into Saiva spiritualism. It is, however, very interesting to note that Jayaratha claims direct access to Krama tradition emanating from Bhanuka (850-900 A.D.). While Govindaraja, Bhanuka's classmate, handed down the

the immediate referant in the preceding verse is in dual number covering Jayaratha and his brother Jayadratha.

1. यदुक्तमस्मत्परमगुरुभिः—

क्रमत्रयसमाश्रयव्यतिकरेण या संततं

क्रमव्रित्तयलंघनं विदधती विभात्युच्चकैः ।

क्रमैकवपुरक्रमप्रकृतिरेव या द्योतते

करोमि हृदि तामहं भगवतो परां संविदम् ॥ T.A.V., I, p. 11

See for detailed discussion K.T., pp. 189-91 and also Upodghata, p. 34.

2. इत्येकतरपरिग्रहे यथास्वं गुरूपदेश एव निबन्धनम्, यथोक्तमस्मत्परमगुरुभिः “यो यस्य गुरोर्देशः तस्य मोक्षक इति” ।

tradition through Somananda,¹ the parallel tradition was lineally transmitted to Jayaratha through Ujjata and Udbhata etc.² Although Jayaratha claims to be in possession of both the traditions as also the others, he is direct lineal repository of the tradition from Bhanuka. Since we have no trace of any other person having mastered Krama secrets in the whole preceptorial genealogy other than Visvadatta, Jayaratha's great grandteacher, it may not be absolutely off the mark to surmise that Jayaratha's regular linear preceptorial ancestors emanating from Laksmi Datta, who also happened to be the ruler of a place called Ganja and perhaps flourished around last quarter of the tenth century (975-1023) and was chronologically quite close to Udbhata (900-950 A.D.) and Ujjata (875-925 A.D.) with a few missing links in between, constituted the regular vehicle for the transmission of that tradition.³ Our knowledge about Subhata-datta does not go beyond this point. The other teacher in this group is Srngara, teacher of Srngararatha - Jayaratha's father - in political science. However, by the use of 'also' (Api in Mamapi) Jayaratha seems to imply that he also learnt something of political affairs from Srngara.⁴

It is the second group of teachers that wielded con-

1. तत्राद्यः (गोविन्दराजः) स चेदं रहस्यं श्रीसोमानन्दाभिधानाय गुरवे संचारयाम्बभूव । T.A.V., III, p. 192

Also see "यदधिकारेण श्रीगोविन्दराजादीनामुपदेशः प्रवृत्तो योज्ज्वल्यन्तमपि प्राप्तः । Ibid., p. 198

2. द्वितीयोऽपि (भानुकोऽपि) एवमेवास्त तस्यैव चैषा श्रीमदुज्जटोद्भट्टादिनानागुरुपरिपाटीसंततिः यत्प्रासादासादितमहिमभिरस्माभिरेतत्प्रदर्शितम् ।

Ibid, p. 192-93

3. Also see K.T., pp. 110-111, 120-22.

4. श्रीश्रृङ्गारो ममापि गुरुः । T.A.V., XII, p. 433, verse 36

siderable influence on the making of Jayaratha - as an academician and as a top grade spiritualist both. He is avowedly indebted to Sankhadhara for his proficiency in all the secular sciences¹ including the science of grammar, the science of linguistic interpretation propounded by Jaimini and all other empirical disciplines.² Sankhadhara was perhaps known as Sangadhara³ (if it is not a scribal aberration) also. He owed his acquisition of all the Saivite learning and insight into Saiva scriptures to Kalyana, who was an embodiment of the divine.⁴ In fact Jayaratha's blissful experience flowing from the realization of oneness of Siva is exclusively due to him, who was instrumental in removing all the dirt and mental fickleness.⁵ No other teacher except Kalyana has claimed reverence from Jayaratha in glowing terms in the opening verses of the *Tantralokaviveka* where he is likened to an ocean whose drops of compassion made Jayaratha self-realized without the fall of mortal frame⁶ and whose sermons were carried out with the

1. श्रीमच्छङ्खधरात्परं परिचयं विद्यामु सर्वास्वपि । T.A.V., I, p. 310

2. अधिगतपदविद्वस्त्रीन्मुनीन्योऽधिगते
प्रथयति च लघुत्वं जैमिनेर्वाक्यबोधे ।
निखिलनयपथेषु प्राप यश्चाधिराज्यं
त्रितयमपि कथानां यत्र पर्याप्तिमेति ॥

Ibid., XII, p. 433, verse 40

3. तस्माच्छ्रीसङ्खधरादवाप्तविद्वः कृती जयरथाख्यः ।

Ibid., p. 434, verse 41

4. श्रीकल्याणतनोः शिवादिधिगमं सर्वागमानामपि । Ibid., I, p. 310

5. शिवाद्वैतज्ञप्तिप्रकटितमहानन्दविदितं
गुरुं श्रीकल्याणाभिधममुमवाप्यास्तरजसम् ॥

Ibid., XII, p. 433, verse 39

6. देहे विमुक्त एवास्मि श्रीमत्कल्याणवारिधेः ।

यस्य कारुण्यविशुद्धिभिः सद्गुरुं तं हृदि श्रये ॥

T.A.V., I, p. 2, verse 2

same zeal by the kings, as crowns over their heads.¹

Jayaratha offers a very intimate insight into the matters of his personal teachers. While commenting upon the *T.A.* 13.342² - blessed is the disciple who gets a teacher perfect in wisdom - Jayaratha cites his own example.³ Jayaratha considers himself extremely fortunate in having attended on Kalyana and Sankhadhara who were teachers of perfect knowledge - Kalyana in Saiva spiritualism of monistic-dualistic character and Sankhadhara in the secular disciplines of grammar, linguistics and logic. Incidentally our knowledge is highly deficient in regard to the written contribution, if at all, made by his teachers. Jayaratha cites the views of his teacher only thrice in the whole of *Viveka* - once in connection with the interpretation of the term *Mula* in the *Tantraloka*⁴, the second time while stating the reasons behind his opting for the *Devyayamala's* standpoint on *Sikhabija* in preference to the *Trisirobhairava's*⁵ and the third time while sub-

1. मूर्ध्न्युत्तंस इव क्षमापैः सर्वैर्यस्यानुशासनम् ।
हृदये भवसंभारकर्कशेऽप्याशु शिश्रिये ॥ *T.A.V., I, p. 2, verse 3*
2. धन्यस्तु पूर्णविज्ञानं ज्ञानार्थी लभते गुरुम् ॥
3. अत्र च अहमेव उदाहरणं यद्विज्ञानाधिना मया लोकोत्तरे द्वायाद्वयात्मनि
शैवशास्त्रादौ अभिख्यामात्रप्रख्यापितपरश्रेयःसंश्रयः श्रीमान्कल्याणः पूर्णविज्ञानवानेक
एव गुरुर्लब्धः पदवाक्यप्रमाणादौ लौकिके श्रीमान् सुगुहीतनामधेयः शङ्खधरश्चेति ।
T.A.V., VIII, p. 205
4. निमज्जेत्साङ्गमूलाख्यं जपन्ना तन्मयत्वतः । *T.A. 15.50*
मूलं च अत्र परेति गुरुवः । *T.A.V., IX, p. 30*
5. अत्र च शिखायां कवचबीजमिति श्रीत्रिशिरोभैरवानुयायिनः चतुष्कल-
मिति श्रीदेव्यायामलोपजीविनः अस्मदगुरुवस्तु द्वितीयमेव पक्षमामनन्ति यदिह श्री-
पूर्वशास्त्रानुवित्तस्यापि नेत्रमन्त्रस्य श्रीत्रिशिरोभैरवीयं मतमपहाय श्रीदेव्यायामल-
प्रक्रमेणाभिधानात् तदर्थ एव विवक्षितः । *Ibid., XII, p. 198*

stantiating Abhinava's description of real Homa¹ (In fact the third one is the only direct statement from his teacher). Presumably these views belong to Kalayana as the context is patently Saivite one. Jayaratha owes three things to his teacher - one, he was able to annihilate all the distracting determinate ideas;² two, he was not easily vulnerable;³ and three, he had imbibed the Kaulika experience personally.⁴ In fact Jayaratha was a self-realized person during his lifetime.⁵ By any standard these are not mean achievements and speak highly of the calibre of his teacher.

(c) PERSONAL ACHIEVEMENTS

Going by the gleanings from his statements Jayaratha, to top everything, was a Jivanmukta⁶ - the summum bonum of all spiritual seekers. He was constantly in the state of mental harmony marked by divine ecstasy.⁷ He also suggests that he was the

1. यदभिप्रायेणैव अस्मदगुरुभिरपि—

शश्वद्विश्वमनश्वरप्रकृतयो विश्वस्तचित्ता भृशं
ये विज्ञानतनूनपाति विततोन्मेषा वषट्कुर्वते ।

तेषां संततसर्वमेययजनक्रीडामहायज्वनां

नो मन्येऽवभृथक्षणः क्षणमपि क्षीणस्थितिलक्ष्यते ॥

इत्याद्युक्तम् ।

T.A.V., III, p. 233

2. गुरुचरणप्रसादप्रवृत्तसमस्तदुर्विकल्पीषः ।

Ibid., III, p. 471

3. श्रीसद्गुरुसेवारससनातनाभ्यासदुर्ललितवृत्तः ।

Ibid., X, p. 305

4. श्रीमद्गुरुरूपदेशप्रक्रमसंक्रान्तकौलिकानुभवः ।

Ibid., XI, p. 172 (29th Āh.)

5. देहे विमुक्त एवास्मि श्रीमत्कल्याणवारिधेः ।

Ibid., I, p. 2

6. Ibid.

7. शैवावेशवशोल्लसदसरसास्वादसामरस्यमयः ।

Ibid., II, p. 264

(Colophon, 3rd Āhnika)

Also cp. "शाक्तसमावेशवशप्रोन्मीलितसद्विकल्पविभवेन

Ibid., III, p. 307

"blessed" one having smelt the intense fall of divine grace,¹ which automatically meant attainment of perfect knowledge. He was an accomplished Yogin who exercised excellent command over the contemplation of the movement of breath - respiratory and downward both.² Free from all doubts he was imbued with a sense of beatific serenity and his realization of Absolutic harmony induced a feeling of total resignation from mundane affairs.³ Yet his synthetic personality remains transparent as ever. In the last concluding verse of his *Viveka* he proudly portrays himself as an encyclopaedic genius springing from a unique blend of empirical and metempirical disciplines.⁴ Thus he appears to be well-versed in grammar, linguistics, logic, secrets of all Saiva scriptures and none could excel his ingenuity whether it was Trika philosophy or Krama metaphysics. According to the colophon of the *Tantraloka*, he earned the same title of being a super-teacher in

1. तीव्रशक्तिपाताघातः पुनः पूर्णज्ञानमेव गुरुमासादयेत् यत्प्रसादादनाया-
समेवास्य स्वात्मनो विज्ञानपारिपूर्णं समुदियादित्याह—अत्र चाहमेवोदा-
हरणम् । T.A.V., VIII, p. 205
2. प्राणायानसमाश्रयचारविचारचातुरीनिष्ठः Ibid., IV, p. 471
3. निरस्तः संदेहः शममुपगता संसृतिरुजा
विवेकः सोत्सेकः सपदि हृदि गाढं समुदितः ।
अतः संप्राप्तोऽहम् निरुपधिचिदद्वैतमयता—
मसामान्यामन्यैः किमिव तदिदानीं व्यवसितैः ॥
Ibid., XII, p. 434, verse 46
4. पदे वाक्ये माने निखिलशिवशास्त्रोपनिषदि
प्रतिष्ठां यातोऽहं यदपि निरवद्यं जयरथः ।
तथाप्यास्यामङ्ग क्वचन भुवि नास्ति त्रिकदृशि
कमार्थे वा मत्तः सपदि कुशलः कश्चिदपरः ॥
Ibid., pp. 434-35, verse 47

Mahesvara's cult¹ as did his master Abhinava. He seems to have enjoyed a fairly long life, as he talks of being quite ripe in age when he completed the remained *Tantraloka Viveka*.² His mission might have abortive had it not received tremendous encouragement from his royal patron Rajaraja alias Jayasimha, whose inspiration proved to be the real instrument behind the writing of the *Viveka*.³

(II) *The Tantralokaviveka*

(a) AN EXTENSION OF AND SUPPLEMENT TO THE TANTRALOKA

Composition of the *Tantralokaviveka* was a life-time mission for Jayaratha. He worked assiduously for a major part of his life and the day his mammoth undertaking reached fruition, a feeling of creative joy overtook him.⁴ It was the result of a persistent, regular, long-drawn hard work in discovering the essential meaning of Abhinava's magnum opus. The successful completion seems to be the end result of his exploiting all the existing source material. In this sense the *Tantralokaviveka* is not just a commentary, it is the continued extension of the *Tantraloka*.

1. कृतिः श्रीराजानकमहामाहेश्वराचार्यजयरथस्य ॥
T.A.V., XII, p. 435
2. सम्यक्परिणतवयसा ।
Ibid., p. 434, verse 45
3. इह मम गतस्तन्त्रालोके विवेचयतो यतो
निरवधिमभिप्रेतोत्साहः स एव निमित्तताम् ।
Ibid., p. 432, verse 30
4. वाचस्तत्त्वार्थगर्भाः श्रवसि कृतवतो बल्लकी क्वाणहृदया
नित्याभ्यासेन सम्यक्परिणतवयसा चिन्तयासेव्यमानान् ।
आश्लिष्यन्ती नवोद्धा निविडतरमियं भावता लम्भयिष्य—
त्यानन्दास्त्रप्रवाहामलमुखकमलान् संप्रतं निर्वृति नः ॥
Ibid., p. 434, verse 45

At every step he is aware of the complexity and massiveness of the project because it demanded close familiarity with practically all sources of knowledge and highlighted one's apparent difficulty in treading the impassable jungle of Saivite discipline made all the more impervious by the perplexity in bringing out real intent of the scriptures belonging to the conflicting source-bases.¹ He, therefore, owns up full responsibility for all the failings that might have crept in and humbly craves for indulgence from the sympathetic readers. Among his immediate supporting sources, it appears, were certain commentaries. One such commentary was *Vivarana*, authored by his family preceptor Subhata Datta, which however seems to have cast little impact on him² despite the fact that it greatly enlightened Jayaratha's father. In the *Tantraloka* he is invariably guided by his teacher Kalyana, and not Subhata Datta. Perhaps, another commentary was *Unmesa* by an unknown author³ whose views were ignored by Jayaratha. In any case there were several, numerous one may add, interpreta-

1. विद्यास्थानैरश्वैरपि परिचयतो दुर्गमे शैवशास्त्रे
स्रोतोभिन्नागमार्थप्रकटनविकटे नैव कश्चित्प्रगल्भः ।
तन्त्रालोकेऽत्र यस्मात्सखलितमपि महत्कुत्रकुत्रचिच्चेत्
स्यान्नूनं ते हि तस्मान्मम न विमुखतां हन्त सन्तः प्रयान्तु ॥

T.A.V., XII, p. 434, verse 43

2. The opinion in K.T., p. 213 that Subhatadatta served as a model stands modified.

3. अत्र चोन्मेषकृता क्लिष्टकल्पनया यत् व्याख्यातं, तदाग्रहमात्रपरतया
तदुपेक्ष्यम् ।

T.A.V., X, p. 221

The above conclusion is a qualified one and will hold true if the *Unmesa* is not a commentary on the *Srlmrtunjaya-siddha-tantra* which is central subject in the context. However, we are inclined to construe it as above.

tions¹ of various portions and whether they crystallised into book form - today we are not in a position to say. We are, however, inclined to believe that there did exist commentaries which invited criticism from Jayaratha.² Indeed it is our misfortune that these are not extant today. It may, therefore, be propounded with certain amount of certainty that criticism of existing commentaries was one of the devices resorted to by Jayaratha to build up his work. From the very beginning of his *Viveka*, Jayaratha leaves us in little doubt about his motives. He took up the *Viveka* not because he wanted to establish himself as an author, nor was he keen to display his unique felicity in expression. It was his sole urge to let the determinate ideas culminate into perfect awareness³ consequent upon careful consideration of its meaning. Jayaratha seems to have had three types of audience in mind - (i) the ignorant, (ii) the hostile or envious, and (iii) the doubtful. While he does not mount any attack on those who were yet to arrive on the scene he is determined to address his work to all the three classes of audience⁴ - whether past or present - alike

1. केषांचिदपि व्याख्यानतराणां भासमञ्जस्यमतीव संभवदपि न प्रकाशितम् ।
T.A.V., I, p. 15
Also cf. "तस्मादस्मदुक्तमेव व्याख्यानं युक्तमित्यन्यदुपेक्ष्यम् ।
Ibid., V, p. 260
2. अतश्च इति पठित्वा चेत्याद्यभिधाय पूर्वपदानुसारितया
उभयपक्षमीलनयाङ्गुलव्यत्यासेन व्याख्यायाम् इति दोषाः ।
Ibid., X, p. 91-92
3. न ग्रन्थकारपदमाप्नुमथास्म्यपूर्वं
वाक्कौशलं च न निदर्शयितुं प्रवृत्तः ।
किं त्वेतदर्थपरिशीलनतो विकल्पः
संस्कारबांश्च समियादिति वाञ्छितं नः ॥ Ibid., I, p. 2
4. यातायाताः स्थिताः केचिदज्ञा मत्सरिणः परे ।
संदिग्धा केऽपि किं ब्रूयां श्रोतारो यदनागताः ॥

who without grasping the inherent purport have indulged in deliberate show of their expressionist talent. Thus he primarily assumes the role of an educator, a critic and an umpire all blended into one. He indeed sets himself to a formidable task.

The sense of mission was so profound that it led him to procure each and every text, having slightest bearing on the subject, fit was a sort of hunting spree and he was constantly on the search, on his own admission, to devise innumerable devices in order to get hold of such texts.¹ As is natural, his ceaseless effort made it possible for him to take the glossorial job in his stride and a moment came when he did not take time to explain², yet he was able to turn out the greatest or the most exalted commentary³.

(b) TITLE

This superb commentary is now commonly known as the *Viveka* (i.e., discernment) and has been so designated in the introductory lines appearing in the beginning of the text.⁴ But subsequently in most of

तदनाकर्णं गूढार्थं स्वादु स्वाशयकोशलम् ।

साकूतमुक्तमन्यैर्यत्तेन दोलायते मनः ॥

Ibid., p. 3

1. तत्तद्ग्रन्थाधिगमोपायशतान्वेषणप्रसक्ततेन ।

T.A.V., I, p. 42 (2nd Āh.)

It is significant that Jayaratha in the 1st Ahnika lays down his purpose and in the very next Ahnika gives out his method.

2. एतद्व्याख्यातं जयरथेनाशु ।

Ibid.

3. वरिष्ठां विवृतिमिमां जयरथश्चक्रे ॥

Ibid., IV, p. 203

4. अथ श्री तन्त्रालोकः श्रीमन्माहेश्वराचार्यवर्यश्रीमदभिनवगुप्तविरचितः ।

श्रीमदाचार्यवर्यजयरथविरचितविवेकाभिख्यव्याख्यानोपेतः ।

Ibid., I, p. 1

the title lines¹ as well as the colophons² it is remembered as the *Prakasa* (light). Sometimes name *Viveka* has been retained in chapter-colophons³ also. Once Jayaratha describes it as the *Vivarana* also.⁴ It, therefore, transpires that Jayaratha was not very fastidious about the name and himself allowed both the nomenclatures to be used alternatively.

(c) FUNDAMENTAL MOTIVES

(i) *Attainment of the Godhead*

The basic aim of Jayaratha in attempting a gloss on the *Tantraloka* is the same as Abhinava's - to inculcate intellectual framework necessary for attainment of the Godhead or Self-Absolute,⁵ yet he does not unnecessarily drag on with this. Unlike Abhinava, who is out to secure divine grace for all creatures, Jayaratha would be content if his attempt succeeds in enlightening just one man. In fact, he prefers to remain self-confined and dedicates, like his glorious master, his work as an offering to the Godhead.⁶

1. अथ श्रीतन्त्रालोकस्य श्रीमन्महामाहेश्वराचार्याभिनवगुप्तपादविरचितस्य श्रीमदाचार्यजयरथकृतप्रकाशाख्यव्याख्योपेतस्य ।
T.A.V., I, p. 1 (2nd Āh.)
2. श्रीजयरथाचार्यकृतप्रकाशाख्यव्याख्योपेते Ibid., p. 42
3. श्रीजयरथविरचितविवेकाभिख्यव्याख्योपेते
Ibid., IV, p. 58 (7th Āh.)
4. विवरणमेतदरचयज्जयरथ इति पञ्चमाह्निके कश्चित् ॥
Ibid., III, p. 471
5. यस्मादेषणवित्तिकया यदुदिता ह्यानन्दचिद्भूमयो
यस्यैवोद्गुरशक्तिवैभवमिदं सर्वं यदेवंविधम् ।
तद्धाम त्रिकतत्त्वमद्वयमयं स्वातन्त्र्यपूर्णप्रथं
चित्ते स्ताच्छिवशासनागमरहस्याच्छादनध्वसि मे । Ibid., I, p. 1
6. सत्यु प्रार्थनयानया न किमिह तेषां प्रवृत्तिः स्वतो
दुर्जतिष्वपि चार्थिता अपि यतः कुर्युः प्रवृत्तिं न ते ।

(ii) Resurrection of tradition and

(iii) Restoration and preservation of the *Tantraloka*

The undercurrent of his entire effort, nevertheless, remains to explore and project the *Tantraloka* as he steers it clear through the mess that had pervaded all ranks of the scholarship by his time.

Jayaratha is replete with unmistakeable signs towards the existence of this anarchy. Often he becomes very harsh on these confusion-mongering elements. During his examination of the actual chronology of the propagators of Krama system and their traditional viewpoint, he asks the reader to ignore such people who lack scholastic tradition, have not applied their brain to the scripture as well as preceptorial school and are devoid of any commonsense of their own.¹ Sometimes he himself overlooks many apparent discrepancies.² We shall soon see several instances of such confusion where Jayaratha's reconciliatory instinct comes to the fore. By the time of Jayaratha, the *Tantraloka's* text seems to have acquired several interpretations - sometimes equally weighty - all of which were admitted by him as possible

सर्वाकारमिति प्ररोहति मनो न प्रार्थनायां यदि
स्वात्मन्येव तदास्महे परमुखप्रेक्षित्वदैव्येन किम् ॥
हंहो दैव सदैव मां प्रति कथंकारं पराधीनता-
मायातोऽस्यधुना प्रसीद भगवन्नेकं वचः श्रूयताम् ।
सदयः कंचन तज्जमेकमपि तं कुर्याः कृतिं मामकी-
मेतां यः प्रमदोदितास्तु निभृतश्रोत्रं क्षणं श्रोष्यति ॥

Ibid, XII, p. 434, verses 43-44

1. तस्माददृष्टगुरुभिरपरिशीलितशास्त्रसंप्रदायैः
स्वविमर्शशून्यैर्देवानांप्रियैर्यत् किंचिद्वोच्यते तदुपेक्ष्यमेव ।

T.A.V., III, p. 203

2. एवमनेकप्रकारमासमञ्जस्यं संभवदपि अनङ्गत्वान्न प्रदर्शितम् ।

Ibid., p. 179

alternatives. Take for instance the word 'Sadrsa' (similar) in the *T.A.* 3.5,¹ or 'Kathinyabhavatah' (because of the lack of solidity²) in the *T.A.* 3.20 which attracted two alternative explanations. This could be equally probable that Jayaratha himself, for want of absolute certainty, offers alternative explanations. Opposition to Abhinava's views in the internal circle appears to have gained considerable ground and Jayaratha has to take upon himself to re-establish Abhinava. His frequent tips of endorsement³ bring us to the same conclusion. Similarly Jayaratha suggests that there was great opposition from one section of scholars to the concept of Tattva-bheda (sub-division of categories), particularly the theory of fifteen subdivisions, since he asks his counterparts to shun antagonism and see reason.⁴ Jayaratha himself draws our attention to the complete anarchy that prevailed with regard to the textual reading and order of certain particular portions among the various commenta-

1. सद्गुणमिति सजातीयम् । शरीरसंस्थानप्रतिबिम्बं दृश्यते । यद्वा विषयान्तरोपलक्षणपरतया शब्दप्रतिबिम्बविषयत्वेन व्याख्येयम् ।

T.A.V., II, p. 5

2. इह तु सर्वतः स्वच्छत्वात् एकेन भागेन प्रतिसंक्रान्तमपि मुखादि न लक्ष्यते भागान्तरेण—अन्ततः आलोकादिना प्रतिसंक्रान्तेन तस्यावृतत्वात् । यद्वा यथा काच-स्फटिकशकलादयः सर्वतः स्वच्छत्वात् तद्व्यवहितवस्तुदर्शनान्यथानुपपत्त्या नायनानां रश्मिनां न प्रतिवातकास्तथा दीपादयोऽपि, काठिन्याभावे सति सर्वतः स्वच्छत्वाद् भागान्तरेण निर्गच्छतः प्रतिबिम्बस्येति न तत्र तत्र प्ररोहमेति—मलिनस्य तत्प्रती-
घातकस्य भागान्तरस्थाभावात् ।

Ibid., p. 25

3. For instance in his commentary on just one verse (*T.A.* 3.31) Jayaratha uses phrases like -

युक्तमित्युक्तम्, इति वक्तुं युक्तम्, इति साधु दृष्टान्तितम्, युक्तयुक्तम्, at least four times.

4. इति भेदानुप्राणितः समग्र एवायं व्यवहारः सोढव्य इति किमनया पाञ्च-
दश्यादिक्रमकल्पनयापराद्धं यदेवमस्याः प्रद्वेषः ।

Ibid., VII, pp. 64-65

tors.¹ The illustrations may be multiplied to show that the atmosphere inherited by Jayaratha was surcharged with suspicion, confusion and ignorance and Jayaratha discharged a formidable task in restoring the correct order and resurrecting the genuine traditional position.

Jayaratha's obsession with restoring the correct traditional thesis is so ardent and deep-rooted, and in a sense essential, if we keep in view his professed mission, that he raises stormy controversies, investigates into them and then outlines the exact traditional stand.

One of several controversies hinted at by Abhinava relates to the exact number of Kalis ordained by the *Kramastotra* (by Siddhanatha). Abhinava was a great champion of twelve-Kalis theory in his *Tantraloka*, but the confusion resulted from misapprehending the proper approach of Abhinava on the issue whose sole aim was to present Samvit-krama while others including the *Pancasatika* and a section of the *Kramastotra's* commentators were guided by their eagerness to conceal Samvitkrama and present Pujakrama.² This problem arose in the wake of Abhinava's bringing in Raktakali, instead

1. सर्वेषामेव च विवरणकृतामत्रं प्रतिपदं पाठानां श्लोकानां व्यत्यासो दृश्यते, इत्यस्मद्दृष्ट एव पाठे क इवायं प्रद्वेषः । T.A.V., III, p. 202

We are, however, not quite sure if विवरणकृताम् here refers to the *Kramastotra* (K.T. p. 179) alone or the *Tantraloka*.

2. इह तु पूजाक्रमगोपनाय स्वशय्ययैव स्थापनम्, यदधिकृत्य संवित्क्रमः परिनिष्ठितिमियात्, अतएवागमैकशरणतया प्रवृत्तेऽपि श्रीक्रमस्तोत्रे ग्रन्थकृतां अभिनवगुप्तानां संवित्क्रममेव प्रदर्शयितुं तद्विवृतौ इत्याद्युक्तम् ।

of Sthitikali, after Srstikali.¹ Similarly Ahhinava's exclusion of Sukali from the list of Kalis evoked a furore among die-hards because it made Abhinava subscribe to the notion of twelve Kalis admitted in Anakhyacakra according to the *Sardhasatika*. Jayaratha examines the objection from every possible angle - scriptural authority, textual testimony, doctrinal consistency, chronological continuity, contextual propriety, scribal authenticity and colateral evidence - and resolves that Abhinava's stand in entertaining only twelve Kalis in Anakhyacakra is unimpeachable.² In the same vein Jayaratha goes on scrutinizing even the historical inaccuracies and sets the chronological record straight. He says with a pinch of salt that these contemporaries do not know anything³ about Abhinava's preceptorial tradition and claims to be in direct receipt of the traditional secrets supplying several missing links on Cakrabhanu, Kakaradevi, Somaraja, Hrasvanatha, etc. and the real purport of the *Kramastotra*.⁴ He then comes to the well-settled

1. ननु सर्वत्रैवान्यत्र श्रीमृष्टिकाल्यनन्तरं श्रीस्थितिकाल्या अभिधानम्, यदुक्तं श्रीसार्धशतिका . . . इति तत्कथमिह तदनन्तरं श्रीरक्तकाल्यादिनिर्देशः कृतः, एवं हि आगमविरोधः स्यात् ? T.A.V., III, p. 161

2. ननु क्रमदर्शने सर्वत्रैव श्रीमृष्ट्यादिदेवीनां मध्ये श्री सुकाल्या भगवत्या अभिधानं येनानाख्यचक्रे त्रयोदश देव्यः तदत्र क्रमनयसमानकक्ष्यत्वविवक्षायामपि कथमेतद्विरुद्धमभिहितं "द्वादशैव देव्यः" इति ? अत्रोच्यते इह क्रमदर्शने सर्वसर्विकया अनाख्यचक्रे त्रयोदशैव देव्यः पूज्यत्वेनाभिमतः इति तावन्नास्ति नियमः एवमिह सुकालीं विना द्वादशैव देव्यः पूज्यतया यद्युक्ताः, तत्को दोषः । Ibid., pp. 189-191

3. अतश्चास्य एवं गुरुक्रममजानानैरद्वयतनैः इत्यादि यदुक्तं तत्स्वोत्प्रेक्षितमेव-इत्युपेक्ष्यम् । नहि चक्रभानुना प्रायः कस्यचिदपि एवमुपदिष्टम् तन्मूलत-यैव इदानीमस्योपदेशस्य शतशो दर्शनात् । Ibid., p. 193

4. Ibid., pp. 193-202

principle that one cannot extract a piece in isolation - the text has to be accepted or rejected as a whole - and although in the case of alternative positions one's sheet anchor is bound to be one's preceptorial teaching, Jayaratha finds his conclusion unaffected on either version of the original text.¹ This controversy has been raised earlier also on more philosophical footing with the conclusion that there is no scope at all for the thirteenth form otherwise it will render the twelve forms as non-modes of consciousness.² Although the theory of thirteen forms may be justified with reference to the empirical subject, it has no ground metaphysically.³ In fact such a sharp division of respective standpoints led to two different schools within Krama system and was responsible for historically different lines of growth.

Jayaratha refers to another controversy in the course of his treatment of the 'passage of space' (Desadhva). The context relates to the regions as obtaining within the category of earth. There were

1. नन्वेवं तर्हि "अयं पाठः साधुरयमसाधुः" इति विचारः किं नाश्रीयते यच्च एव समूलः पाठः स एव साधुरितरस्तु इतरथेति मूलं चालोभयत्रापि प्रदर्शितेन क्रमेण समानमुत्पश्यामः—, इत्येकतरपरिग्रहे यथास्वं गुरूपदेश एव निबन्धनम् ।

T.A.V., III, p. 203

2. तन्नु अस्यास्त्रयोदशात्मकत्वमपि अन्यैरुक्तं तत्कथमिह द्वादशात्मकत्वमेवोच्यते ? संविदो हि अतिरेके द्वादशरूपाणि असंविद्रूपत्वात् न चकास्युरेव इति निराभासा संविदेकैव अवशिष्येत, इति को नाम तयोदशरूपत्वस्यावकाशः ।

Ibid., pp. 127-129

3. तत्कथमेतत् प्रतिसमाधीयते इत्युच्यताम् ? उच्यते—इह भेदाधिवासिता मायाप्रमातारस्तावदुपदेश्याः, इति समानार्थचयवित् तदानुगुण्येन अत्र प्रवृत्तः उपदेशः मुखेन प्ररोहमियात्, इति विकल्पबलोपनतं भेदमाश्रित्य संविदस्त्रयोदशरूपत्वमुक्तम्, इह पुनर्वास्तवमभेदमेवावलम्ब्य एवमुपदेशः इति सर्वमेव प्रतिसमाहितम् ।

Ibid., pp. 133-34

varying agamic positions. For example, the stands taken up by the *Nandisikhatantra* and the *Trisirsobhairava* did not tally with that by the *Siddhantantra*. Similarly there was some difference of opinion if the region presided over by the god Ananta lay within waters or above it. Jayaratha examines all aspects in detail and concludes that internal existence has to be construed as external existence and in fact internality or externality was not the point at issue, what was intended was the 'sequence' alone. Viewed in this light the alleged opposition between the *Siddhantantra* and others will evaporate. This does not even militate against the position accepted by the *Tantraraja Bhattaraka*. Jayaratha does not deny the distinctive character of various positions; what he wants to bring home is their structural and scholastic compatibility.¹

It is neither possible nor advisable to take stock of all such situations for reasons of space. We will, therefore, refer to one more instance and then proceed further. In the course of discussion on the cosmic passage called Kala (crest) Abhinava does not stop at the ultimate reality, i.e. Siva, being 36th category but talks of thirtyseventh and thirteenth category also ruling out any scope for the fallacy

1. The controversy consumes about 8 pages (T.A.V., V, pp. 15-22) but the following remark from the *Viveka* is significant -

यच्च श्रीसिद्धातन्त्रोक्तं भुवनमानमिह न ग्राह्यम्—इत्युक्तं तदप्युक्तम्, यतो यदि नाम नरकादिवदनन्तभुवनस्येह मानं किंचिदुच्येत तत्प्रक्रियाभेदादन्यतन्त्रोक्तमग्राह्यमेव इति स्यात् । भुवनस्य मानप्रवर्धयन् भावि तच्चेह नोक्तम्, इति तदाकांक्षायामेव अवश्यमेवान्यतः कुतश्चिदपेक्षणीयम् इति को नाम श्रीसिद्धातन्त्रे प्रद्वेषः । यद्वा श्रीतन्त्रराजभट्टारकेऽपि अस्य लक्षोच्छ्रितत्वमुक्तम् इति तदपेक्षया, को नाम नो निर्बन्धः, यावता हि अस्माकमन्तर्भुवनमानसंख्याया आसमञ्जस्यमभिधानीयं तच्च उभयथापि सिद्ध्येत् इत्यलं बहुना ।

T.A.V., V, pp. 20-21

called infinite regress.¹ Abhinava's view, Jayaratha suggests, was first attacked on the counts of (i) lack of reason² and (ii) absence of scriptural evidence³ and then on those of (iii) doubtful support⁴ and (iv) deviation from the normally accepted position.⁶ Jayaratha again gets quite harsh on the critics who having avoided pains of sitting at the feet of a teacher are utterly confused about real intent of Abhinava or the scriptural position.⁶ Although the ultimate reality is correctly accepted as thirty sixth category yet the problem is how to account for immanence if it is considered transcendent and for objectivity or knowability if

1. न चानवस्था ह्येवं स्याद्दृश्यतां हि महात्मभिः ॥
यद्वेद्यं किञ्चिदाभाति तत्क्षये यत्प्रकाशते ।
तत्तत्त्वमिति निर्णीतं षट्त्रिंशं हृदि भासते ॥
तत्किं न किञ्चिद्वा किञ्चिदित्याकांक्षावशे वपुः ।
चिदानन्दस्वतन्त्रैकरूपं तदिति देशने ॥
सप्तत्रिंशं समाभाति तत्राकांक्षा च नापरा ।
तथापि क्लृप्तवेद्यत्वं यत्र भाति स चिन्मयः ॥
अष्टात्रिंशत्तमः सोऽपि भावनायोपदिश्यते ।
यदि नाम ततः सप्तत्रिंश एव पुनर्भवेत् ॥ T.A. 11.23-27
2. विरुद्धधर्माध्यासस्तावद्भेदे हेतुरित्यविवादः । सर्वाविभागात्मत्वादेश्चाविशेषात् स एवात्र नास्ति इति कुतस्त्योऽयमनयोर्भेदः ।
T.A.V., VII, p. 18 (11th Āh.)
3. एवंविधश्च कश्चिदागमोऽपि न संवादितः । Ibid., p. 19
4. नन्वत्र (श्रीकुलरत्नमालायाम्) . . . का वार्ता तु सप्तत्रिंशाष्टात्रिंशयोः प्रत्युत म्लिष्टप्राथम्यालूनविशीर्णं किं तावदप्रातीतिकमुक्तम् ।
Ibid., p. 20
5. वस्तुतो हि सर्वशास्त्रेषु षट्त्रिंशत्त्वेन गीयमानमनवच्छिन्नं बोधमात्रमेव परतत्त्वमित्युक्तम् । Ibid., p. 19
6. सप्तत्रिंशाष्टात्रिंशयोरपूर्वतयाभिधानेन सुकुमारहृदयानामागमिकानां संमोहो मा भूदिति करुणापरस्य परमेश्वरस्य गूढार्थतया यथोक्तनीत्या मायाप्रमात्र-पेक्षया कल्पनामात्रसारमेवमभिधानं तच्च गुरूपसेवनादावदृष्टकण्टैः स्वावमर्शश्चै-
श्च कथमेवमेवावगम्यते । Ibid., VII, p. 21 (11th Āh.)

it is viewed as subject or knower. Jayaratha finds both of these anomalies resolved by the enunciation of the 37th and 38th stages.¹ He also says that Abhinava's basic approach is to expatiate upon the agamic viewpoint even in preference to the generally accepted thesis.²

(iv) *Furnishing chronological continuity*

As a part of his ardent responsibility Jayaratha, as we have pointed out earlier also, has worked hard on chronological accounts of the preceptorial lineages and has always abided by the preceptorial authority. Jayaratha himself recognizes this to be his prime contribution in the *Viveka*. In his *Vamakesavarimatavivaraṇa* he emphatically avers that those who have interpreted or referred to the *Tantraloka* without having access to the teacher and for that matter uninterrupted tradition have only lent themselves to great ridicule³. In fact his account of Krama and Kula histories and several other important authors on Kashmir Saivism is invaluable. For instance Niskriyanandanatha, Vidyananda, Saktyananda, Sivananda and his three female disciples,

1. यावता हि एकस्यैव षट्त्रिंशस्य तत्त्वस्य भाषाप्रमात्रपेक्षया विश्वोत्तीर्णत्वेऽपि विश्वमयत्वं प्रमातृत्वेऽपि प्रमेयत्वं च कथं नाम संगच्छताम् तच्चोभयमपि सप्तत्रिंशाष्टात्रिंशयोरेवोपकल्पनेनोपशाम्यति, द्वयोरपि भिन्नविषयत्वेनैव कृतार्थत्वस्योक्तत्वात् । T.A.V., VII, p. 26 (11th Āh.)

2. वस्तुतस्तु षट्त्रिंशमेव सर्वसहमित्युक्तप्रायम् । ग्रन्थकृता पुनस्तदेव भित्तितयावलम्ब्य तदागमार्थव्याचिकीर्षापरस्तयैवमभिहितम् ।

Ibid., p. 26

3. यत् पुनरत्र अन्यैरन्यत्र वा साक्षात् गुरुस्तदर्थसतत्त्वमनवगम्य श्रीतन्त्रालोकसंवादनं तदर्थप्रकाशनं वा कृतं तत् सर्वं पितृपितामहक्रमोपनतं प्रकृतं स्पष्टं मार्गमपि अजानतामश्रुतामपूर्वमिदृष्टचरां च गहनगहनां तत्सरणिं तज्ज्ञानं प्रति प्रकाशयतां तेषामेव महतीमुपहास्यतामावहति । VMV, KSS 66, p. 76

Govindaraja, Bhanuka, Eraka, Ujjata, Udbhatta, the Stotrakara alias Siddhanatha, Bhaskara, Bhutiraja I, Kuladhara, Bhojaraja, Somaraja, Sivananda II, own ancestral and doctrinal lineages, linear expanse of Traiyambaka, Sumatinatha, Somadeva and Sambhunatha are some of those celebrated personages about whom our knowledge depends on Jayaratha sometimes exclusively and sometimes in a very large measure. For fear of detail and reasons of space and propriety we propose to abandon our enquiry here.¹ One thing, however, is absolutely certain that not only he has direct access to the tradition but also deep insight into it and leaves no stone unturned to make sure that the reader is convinced about the stamp of finality and authenticity that he puts on it.²

(d) HANDLING OF THE SOURCE MATERIAL

(I) *Four progressive phases and their several dimensions*

Jayaratha closely follows the footsteps of his master. His major contribution lies in opening flood-gates of our information on the source-material. Thus like the *Tantraloka*, the *Viveka*, too, emerges as a major reliable sourcebook on the basic sources with several dimensions to it. There is a discernible progression in Jayaratha's handling of the material and it passes through the following phases -

(I) *Material drawn upon by Abhinava* - Identi-

1. See for details K.T., Chapter Six, pp. 82-248; Abhi., Chap. 5, pp. 132-251, Chap. 7, pp. 545-549; Upodghata, Purvardha.

2. तस्मादस्मदुक्तमेव व्याख्यानं युक्तमित्यन्यदुपेक्ष्यम् ।

fication, structural information, citation, possible and relevant restoration, critical determination and interpretation;

(II) *Material produced after Abhinavagupta* - allusion, scrutinization, possible restoration, textual settlement and discovery of *inter se* relationship;

(III) *Gaps creating deviations or controversies* - enumeration and reconciliation; and

(IV) *Additional information* - substantiation, textual determination, rationalization, underlining potentialities, textual restoration and the furnishing of cultural information.

(ii) *Material drawn upon by Abhinava*

We are afraid that in an attempt like the present 'Introduction' it is well nigh impossible to do away with overlapping altogether as emphases vary with angles, approaches and context. Towards supplying the source material Jayaratha's job is manifold. The first is identification of the text or source, if Abhinava makes an unassertive reference. The second in the same connection is to identify the exact portion of the source and *to cite* from it, if necessary, in case Abhinava names a source but withholds further information. For instance, the word *Adi* in the *T.A.* 1.46,¹ according to Jayaratha, stands for an agamic text belonging to the dualistic branch of Saivism called *Cillacakresvari-mata* followed by an extract.² Similarly the *Ratnamala* in the *Tantra-*

1. मतङ्गगदौ कृतं श्रीमल्लेष्टपालादिदेशिकैः ।
2. आदिशब्देन चिल्लाचकेश्वरीमतादेर्ग्रहणम् । तदुक्तं तत्र—
“बौद्धं च पौरुषेयं च द्विविधं तन्मलं स्मृतम् ।
तत्र दीक्षादिना याति पौरुषेयं मलं क्षयम् ॥

*loka*¹ is identified as the *Kularatnamala*² (we get the complete title). Jayaratha also enlightens us that this reference is to the content and purport of the *Ratnamala* and not to its language. He then goes on giving several excerpts from it.³ The verb 'Pracaksate'⁴ (i.e., say), though vague, stands for the *Paratrimśika* according to Jayaratha who mentions the exact relevant spot in the mentioned text.⁵ Similarly 'Agama'⁶ in the *T.A.* 4.148 stands for the *Pancasatika*⁷ - it is only on the authority of Jayaratha that we know it. Jayaratha cites the relevant portion as well. Jayaratha, it seems, abhors vagueness and scrupulously furnishes zero-error information. While discussing Ahhinava's allusion to the *Matangasastra*⁸, Jayaratha specifically reminds the reader that the actual reference is to the *commentary* on the *Matangasastra* and not to the Agama proper⁹ in order to avoid

बौद्धमक्षयमेवास्ते तावत्तावत्समुद्रितम् ।

यावन् बौद्धमेवास्य सजातीयविलापकम् ॥

ज्ञानमभ्युदितं सम्यक्सारेतरविभागकृत् ।" इति ।

T.A.V., I, pp. 85-86

1. यथोक्तं रत्नमालायाम् ।

T.A. 1.274

2. रत्नमालायामिति श्रीकुलरत्नमालायामिति उक्तमिति अर्थतो, न तु

शब्दतः ।

T.A.V., I, p. 281

3. Ibid., pp. 282-283

4. तदेव ब्रह्म परमविभक्तं प्रचक्षते ॥

T.A. 3.167

5. प्रचक्षत इति श्रीपरात्रिशकादौ तथाहि तत्र पराबीजोदारे "तृतीयं ब्रह्म

सुश्रोणि" इत्युक्तम् ।

T.A.V., II, p. 166

6. सृष्टिं कलयते देवी तन्नाम्नागम उच्यते ।

T.A. 4.148

7. आगमे श्रीपञ्चशतिकादौ उच्यते अभिधीयते इत्यर्थः । तदुक्तं तत्र ।

T.A.V., III, p. 158

8. श्रीमन्मतङ्गशास्त्रे च क्रमोज्यं पुरपूगः ।

T.A. 8.428

9. अत्र च साक्षादागमे संवादिते ग्रन्थविस्तरः स्यात् इति तद्वृत्तिकुदुक्तं संवादितम् ।

T.A.V., V, p. 275

unnecessary elaboration. He then offers us a glimpse of the versicular commentary under reference. In fact it is impossible to understand the *Tantraloka* without the aid of the *Viveka*. In a single continued treatment Abhinava alludes to the respective orders of the five sheaths (Kancukas) according to the *Sarvajnanottara*, *Svayambhuva*, *Kirana* and *Matangaparamesvara*,¹ but in the *Tantraloka's* text the *Svayambhuva* is nowhere mentioned even obliquely. It is by the analysis of the contents that Jayaratha finds an unmistakeable appeal to the authority of the *Svayambhuva*.² On the same pattern Jayaratha hints that Abhinavagupta is not simply referring to but also quoting and in such a case he completes³ an incomplete quote.⁴ Thus we see that Jayaratha does not restrict himself to the provision of name alone, he tries to discover the underlying source. This attitude is profusely reflected in places like the discussion of *Malininyasa*⁵ (an assignment called *Malini*) where Abhinavagupta does not take us into confidence about his agamic base, but Jayaratha

1. पुरागवित्कलाकालमाया ज्ञानोत्तरे क्रमात् ॥
नियतिर्नास्ति वैरिञ्चे कलोर्ध्वे नियतिः श्रुता ।
पुरागवित्त्रयादूर्ध्वं कलानियतिसंपुटम् ॥
कालो मायेति कथितः क्रमः किरणशास्त्रगः ।
पुमान्नियत्या कालश्च रागविद्याकलान्वितः ॥
इत्येष क्रम उद्दिष्टो मातङ्गो पारमेश्वरे । T.A. 9.45-48

2. नियतिर्नास्तीति सर्वज्ञानोत्तरे तस्या अनभिधानात्, वैरिञ्च इति—स्वा-
यम्भुवे, यदुक्तं तत्र— T.A.V., VI, p. 46

3. इति देवो न्यरूपयद् इति प्राच्येन संबंधः । Ibid., IX, p. 28

4. श्रीमदानन्दशास्त्रे च नाशुद्धिः स्याद्विपश्चितः ।

- किन्तु स्नानं सुवस्त्रत्वं तुष्टिसंजननं भवेत् ॥ T.A. 15.45

5. इत्येष मातृकान्यासो मालिन्यास्तु निरूप्यते । Ibid. 15.120

comes forward with references to and quotations from the *Siddhatantra* as well as the *Trisirobhairava* and underscores the similarity they have with other tantras like the *Matabhattaraka* on this issue.¹

In addition to the above-noted information Jayaratha's job includes the furnishing of structural information in respect of the cited source material. It is rendered possible by affording an insight into the quoted extract. Abhinavagupta, for example, quotes the *Kiranagama* to substantiate the relationship of path and destination (Upaya-upeya-bhava) as subsisting between the power and the power-ful.² Here Jayaratha comes to our rescue saying that this *Agama* had a question-answer format where Garuda is the inquirer while the Godhead assumes the role of the answerer. It is this long dialogue between the two (of which specific portions have been earmarked by Jayaratha) that has been drawn upon by Abhinavagupta and put in his own words for the sake of brevity.³ Likewise the *Trisirobhairava* was also in the form of a dialogue between the Goddess and the God where Devi asks and Siva answers. We owe this information to Jayaratha, who pinpoints the portion actually quoted by Abhinavagupta.⁴

1. T.A.V., IX, pp. 63-65

2. श्रीमत्किरणशास्त्रे च तत्प्रश्नोत्तरपूर्वकम् ।

अनुभावो विकल्पोऽपि मानसो न मनः शिवे ॥

अविज्ञाय शिवं दीक्षा कथमित्यत्र चोत्तरम् ।

T.A., 1.75-76

3. तत्र गरुडेन पृष्टे भगवता इत्यादिना इत्यन्तेन . . .
प्रतिसमाहितम् । एतच्च पुनरप्यागूर्यं गरुडेन इत्यादिना पृष्टम् । एतत्प्रश्नार्थं
एव ग्रन्थकृता संक्षेपचिकीर्षया स्ववचसोपनिबद्धः । T.A.V., I, pp. 116-117

4. श्रीमत्त्रिशरसि प्रोक्तं परज्ञानस्वरूपकम् ।

अक्षया गर्भान्तर्वर्तिन्या शक्तिगर्भं परं पदम् ॥

T.A. 2.32

This Agama was divided into several chapters called Patalas.¹ Similarly the *Urmimahasastrasiddha Santanarupaka* as presented by Abhinavagupta² happened to be identical with Kula text *Urmikaulasiddha-santanarupaka* and was in the form of a dialogue between Devi and Siva and had one of the chapters called Padovalli dealing with preceptorial genealogy.³

It is no use multiplying instances. Jayaratha's another major contribution lies in retaining certain important pre-Abhinavan sources in more or less complete form. The preservation of the *Kramastotra*, attributed by us to *Siddhanatha* elsewhere,⁴ in somewhat intact shape⁵ in the pages of fourth Ahnika⁶ is a classic example of the same. Similar is the case with the *Pancasatika*, etc. In a sense Jayaratha's coverage is no less wider than that of his master.

The greatest task, however, consists in his editing the text critically and determining the precise reading. Jayaratha seems to have worked religiously on it. Here his job is twofold. On the one he handles the

Jayaratha adds—"परं ज्ञानं कथं देव" इति देवीप्रश्ननिर्णयार्थं ह्येतदत्र परज्ञानरूपं भगवतोक्तमित्याशयः, तदेव पठति "शक्त्या" इत्यादि ।

T.A.V., I, p. 26 (2nd Āh.)

1. श्रीनिशिरोभैरवप्रथमपटलाच्च अयमर्थः स्वयमेवाधिगन्तव्यः ।

Ibid., I, p. 150

2. श्रीमदूर्मिमहाशास्त्रे सिद्धसंतानरूपके ।

इदमुक्तम्

T.A. 2.48

3. ऊर्मिमहाशास्त्र इति श्रीमदूर्मिकौलसिद्धसंतानरूपके इत्यनेन पादोवल्ल्या पारम्पर्येण्यम्लानत्वं दर्शितम् तत्र-हि इति भगवत्या पृष्टो भगवान् . . . इत्याद्युपक्रम्य . . . इत्यादिपर्यन्तं बहूक्तवान् । T.A.V., I, p. 40 (2nd Āh.)

4. Vide K.T., pp. 142-43

5. Also see Upodghata, p. 31

6. Vide T.A.V., III, pp. 150, 160, 165, 167, 169, 173, 178, 181, 183, 185, 187, 202

agamic texts alluded to and/or quoted by Abhinavagupta or by himself and on the other he handles the text of the *Tantraloka*. For the timebeing we concentrate on the former alone. In critically handling the source texts he rectifies the incorrect reading - whether due to scribal mistake or due to misinformation - , indicates his preference out of the two or more seemingly equal readings, reconciles differing scriptural positions, criticizes his own schoolmen for their deviations and preferences for other readings, and finally arranges the texts in a natural and logical order. To appreciate better, let us look into some illustrative instances. At one place¹ Jayaratha discusses the original Agama, i.e. *Svayambhuva*, and holds that the reading Kala, which he chanced to see in older manuscripts, has to be accepted in preference to the common reading Kala without which the Abhinavan text would militate against the *Kirana Agama*.² At another, Jayaratha retains Dvitiyam in the quoted text in preference to Trtiyam Caturthim,³ as adopted by a section of misguided scholars while commenting upon Abhinavagupta

1. नियतिर्नास्ति वैरिञ्चे कलोर्ध्वे नियतिः श्रुता ।

पुरागवित्त्रयादूर्ध्वं कलयानितिसंपुटम् ॥

T.A. 9.46

2. वैरिञ्च इति स्वायम्भुवे यदुक्तं तत्र—

मायातत्त्वात्कालतत्त्वं संस्थितं तत्पदद्वये ।

संस्थान्यस्मिन्कला तद्वद्विद्याप्येवं ततः पुनः ॥ इति, अत्र हि संस्थापयति नियच्छति भोगेषु, अपूर्णनिति संस्था नियतिरिति व्याख्यातारः, अत्र च कालो नियतिसंपुटः, कलेत्येवमात्मैव जरत्पुस्तकदृष्टः पाठो ग्राह्यः अन्यथा हि कैरणोऽर्थो विसंबदेत् ।

T.A.V., VI, p. 46

3. “अथात्माख्यां द्वितीयां परिकल्पयेत्” इत्यत्र च तृतीयां चतुर्थीं वेति पाठो भवेत्, सिद्धातंत्रे च सैकार्येत्यादिना दक्ष्यमाणेत शन्येत पौनस्वत्यं प्रसज्येदिति अलं गुर्वागमसंप्रदायशून्यैः सह संलापेन ।

Ibid., IX, pp. 162-63

who draws upon the *Siddhayogisvaramata* in respect of the seat-worship (Asanarcana) and invokes the contents thereof¹, because it will lead to unnecessary repetition when construed with the *Siddhatantra*. In the same context he resolves the textual order and implies that 'Sardhaksaram' qualifies 'Dvayim' - the two are not independent.² As seen earlier, Jayaratha not only identifies the quoted text but goes a step further. He pinpoints exact reading³ in the original source in case Abhinavagupta does not strictly adhere to the 'original'.⁴ Here Abhinavagupta reads Purnam and Krsam while it is Pinam and Durbalam in the original *Vijnanabhairava*. Jayaratha, at a different place, quotes from a tantra, probably the *Siddhatantra* if one goes by the contextual evidence, after correction of Una into Unam stating his reasons for doing so.⁵ He meets the anticipated criticism by further reasoning.⁶ At another place⁷ Abhinava draws upon the *Mrtyunjaya-tantra*

1. तत्रासने पुरा मूर्तिभूतां सार्धाक्षरां द्वयीम्
न्यस्येद्व्याप्तृतयेत्युक्तं सिद्धयोगीश्वरीमते ॥
विद्यामूर्तिमथात्माख्यां द्वितीयां परिकल्पयेत् । T.A. 15.321, 323
2. अत्र च सार्धाक्षरमिति पठित्वा द्वयीं मातृकां मालिनीं च न्यस्येदिति न
वाच्यम् । एवं हि अत्र औन्मनसस्य पञ्चकजत्रयस्य वाचकमभिहितं स्यात् ।
T.A.V., IX, p. 162
3. उक्तमिति श्रीविज्ञानभैरवे ।
तत्र च पीनां दुर्बलां चैवेति पाठः । Ibid., p. 243
4. उक्तं च पूर्णां च कुशां ध्यात्वा द्वादशगोचरे ॥ T.A. 15.480
5. “शूलानि स्युः षट्सहस्राण्यूनं सार्धशतद्वयात् ।” इति ऊनमिति ऊना इति
वा अपपाठ एव अनन्वितत्वात् तृतीया स्थाने पञ्चम्यनुपपत्तेः ।
T.A.V., XII, p. 246
6. Ibid, pp. 246-7
7. एकैकं द्व्यङ्गुलं ज्ञेयं तत्र पूर्वं पदत्रयम् ।
अष्टाङ्गुलानि चत्वारि दशाङ्गुलमतः परम् ॥ etc. T.A. 16.234-36

for his notion of independent assignment (Svatantra Nyasa) pertaining to the ultimate-cum-nonultimate deity. Jayaratha has adopted the reading 'Ekaikam dvayahgulam' in preference to 'Ekaikadyangulam' and vehemently ridicules those who opt for such a reading by a curious mixture of the preceding and the following confusing both because such a reading clearly nullifies the original agamic reading, brings in the element of farfetched imagination, lacks the use of the word 'again' and also violates the explanations offered by the teachers.¹ These examples, though handful, will indeed help us gather an idea about Jayaratha's careful diligence.

The next step Jayaratha takes is to accord a proper interpretation. He addresses himself *to the task* of giving the most appropriate and relevant interpretation. As a rule he feels shy of bringing in other interpretations in spite of their probability. Nor does he harp on their patent mutual inconsistency, if the same is irrelevant. It is of course very natural for Jayaratha to hunt out the exact basic source behind Abhinava's specific thesis or pronouncement. For example, while initiating discussion on the 'division of day and night' as a sequel to the 'movement of breath' (Pranacaramana) he underscores Abhinava's heavy dependence upon the *Svacchanda Tantra*. But it is also his bounden duty to point out the lines on which the source authority is to be understood with a warning of the impending negative results. Abhinava invokes the authority of the *Para-*

1. अस्य न्यासस्य एकैकद्वयङ्गुलमिति पठित्वा . . . चेत्यभिधाय पूर्वापरानुसारितया उभयपक्षमीलनया अङ्गुलव्यत्यासेन व्याख्यायामार्थपाठपरित्यागः कष्ट-कल्पना पुनर्वचनानुपयोगः श्रीमद्गुरुव्याख्यातिक्रमाश्चेति दोषाः ।

*trisika*¹, also known as the *Trikasasana*, for his treatment of the principle of right teacher and his initiation and quotes two verses from it² leaving out intervening verses.³ Jayaratha immediately steps in to say that the omission is purposive and the first line of the quoted text is quite capable of covering even the unquoted portion of the quoted last verse.⁴ Sometimes Jayaratha accords an apparently incon-

1. यत्तु (S.T. 7.36 and 7.39)..... इत्याद्युक्तं तत्केवलमेव प्राणावाहमधिकृत्यापानवाहं चेत्यधिगन्तव्यम् । एवं (S.T. 7.68).... इत्यादौ पक्षसन्धिग्रन्थेऽपि अयमेवाशयो योज्यः । अन्यथा ह्येका तुटिरकृतविनियोगा स्यात् ।
T.A.V., IV, p. 57

2. अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः ।
स सिद्धिभागभवेन्नित्यं स योगी स च दीक्षितः ॥
एवं यो वेत्ति तत्त्वेन तस्य निर्वाणगामिनी ।
दीक्षा भवेदिति प्रोक्तं तच्छ्रीत्रिशकशासने ॥ T.A. 4.50

3. Luckily the text of the P.T.V. is printed with the commentary of Abhinava in KSS as Volume No. 18 (1918). The verses under reference, traceable at Nos. 18 to 25, are as under -

अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः ।
स सिद्धिभागभवेन्नित्यं स योगी स च दीक्षितः ॥
अनेन ज्ञातमात्रेण ज्ञायते सर्वशक्तिभिः ।
शाकिनीकुलसामान्यो भवेद्योगं विनापि हि ॥
अविधिज्ञो विधानज्ञो जायते यजनं प्रति ॥
कालाग्निमादितः कृत्वा मायान्तं ब्रह्मादेहम् ।
शिवो विश्वाद्यनन्तान्तः परे शक्तित्रयं मतम् ॥
तदन्तर्बति यत्किञ्चित् शुद्धमार्गं व्यवस्थितम् ।
अणुविशुद्धमचिरादैश्वरं ज्ञानमश्नुते ॥
तच्चोदकः शिवो ज्ञेयः सर्वज्ञः परमेश्वरः ।
सर्वशो निर्मलः स्वच्छस्तृप्तः स्वायतनः शुचिः ॥

4. तत्र च “अदृष्टमण्डलोऽप्येवम् . . .” इत्यादि श्लोकानन्तरम् “अनेन ज्ञात-
मात्रेण . . .” इत्यादिग्रन्थान्तरं संभवदपि प्रकृतानुपयोगात् न पठितम्, अदृष्टमण्डल-
त्वादेव च “तिलाज्याहुतिर्विजितत्वादि” अवसीयते, तदपि न पठितम् ।

T.A.V., III, p. 58

gruous interpretation. For instance, he explains the word Antah in Abhinava's text, which is based on the *Devyayamala Tantra* in the context, not as 'within' but as 'just above it'.¹ But in arriving at this interpretation he has to compare and contrast a host of Agamas and synthesize their anomalous stands and then to conclude that Abhinavagupta's leaning towards a general, and hence casual, survey is sometimes responsible for such expressions. Jayaratha intends his method to be a trend setter for interpretation of the cognate tantric material.²

(iii) *Pre-Abhinavan tantric material*

The same approach permeates his handling of the tantric material, whether of Abhinavan, pre-, or post-Abhinavan era. In the absence of a clearly worked-out chronological analysis of this material our remarks have to be limited to the works quoted by Jayaratha on his own. Very often he draws upon those sections of pre-Abhinavan material which have remained untouched by Abhinavagupta. Despite Abhinavagupta's extensive coverage, a lot of material from hitherto unknown sources has found its way into Jayaratha which is of immense value

1. जलस्यान्तरित्यर्थात् तदुपरि संस्थितः । T.A.V., V, p. 14

2. यदुक्तं श्रीतन्त्रिषिषायां . . . । श्रीतिथिशिरोभैरवेऽपि . . . इत्यादीनाम् अन्तःस्थितिविधायकानां वाक्यानां कोऽर्थः स्यात् । किंच . . . इदमत्र प्रतिपत्तव्यं—यदनन्तस्य बहिरवस्थानमिति । तथाहि श्रीतन्त्रराजभट्टारके . . . इत्यादिकमनन्तस्य नान्तःस्थितेर्विधायकं किंतु एवं शुद्धिक्रमस्य तदवस्थितेः पूर्वमुक्तत्वात् एतावन्मात्र-स्यैवात्र विवक्षितत्वात् । यदुक्तं तत्र . . . एवं . . . इत्यादावपि व्याख्येयम् । एतच्चोत्तानतयैव गृहीत्वा . . . तत्र तत्र तथाभ्यधुः येनास्य अन्तरवस्थाने भ्रान्तिबीज-त्वं प्ररूढम् । तथा च सोमशंभुः . . . इति न पूर्वापरव्याहृतत्वम् । यद्वक्ष्यति . . .

Ibid., pp. 14-19

for any future chronicle of tantric history. Of all the works referred to by Jayaratha, his allusions to the *Srikanthi* are highly significant¹ for the study of the ten Siva tantras, eighteen Rudra tantras and sixtyfour Bhairava tantras (divided into eight groups) belonging to the dualistic, dualistic-cum-monistic and monistic schools. Jayaratha gives a few lengthy quotations incorporating the names of all the tantras.² Though it is difficult to ascertain its period, the first ever reference to it is found in the *Uddyota* of Ksemaraja on the *Svacchanda Tantra*³ which also testifies to Jayaratha's description about the subject-matter. Among other agamic texts he refers to the *Kramasadbhava*, *Sardhasatika*, *Anandesvaratantra*, *Pancamrta Bhutaksobha*, *Anantavijaya*, *Kulakramodaya* and *Kula-kridavatara* for the first time. As is usual he not only quotes but also informs about their formal structure, subject matter and crucial points which evoked special interest. For instance, the *Kramasadbhava* was an Agama of Nigama class and there was a sharp difference of opinion whether it advocated worship of sixteen or seventeen deities.⁴

1. एतच्च श्रीश्रीकण्ठ्यामभिधानपूर्वं विस्तरत उक्तं तद्यथा . . . एतच्च श्रीश्रीकण्ठ्यामभिधानपूर्वं विस्तरत उक्तम् । तद्यथा . . . यत्तु श्रीश्रीकण्ठ्यां तत्पुरुषवक्त्रमुद्दिश्य . . . इति । अतश्च भेदभेदाभेदाभेदप्रतिपादकं शिवस्त्रभैरवाख्यं त्रिवैवेदं शास्त्रमुद्भूतम् इति सिद्धान्तः । T.A.V., I, pp. 39-45

2. Dwivedi has given a very useful comparative chart of sixty-four tantras from several sources including the *Srikanthi* in his *Upodghata*, pp. 94-111. See page 71 also. Further see his *Upodghata* to N.S.T., p. 46.

3. पञ्चमन्त्रमहात्मनेत्यनेन श्रीकण्ठीयसंहिताद्युक्तनानास्रोतोभेदः सूचितः । तत्त . . . स्रोतोभेदेन नानाशास्त्रप्रपञ्चोदयः प्रदर्शितः ।

S.T.U., IV, p. 19

4. यदभिप्रायेणैव श्रीक्रमसद्भावभट्टारके अनाख्यचक्रे षोडशैव देव्यः पूज्य-

The *Sardhasatika*, which Jayaratha quotes four times¹, closely follows on the heels of the *Pancasatika* and explicitly differs from the *Kramasadbhava* regarding the order. Similarly it is to his credit that we know that the *Anandesvara-tantra* comprised twelve thousand verses.² According to Dwivedi it was possibly a tantra belonging to the Left Path.³ It advocated Tarpana (offering libations of water) with the aid of the thumb and the middle finger. The *Bhutaksobha*⁴ and *Pancamrta*⁵ were other two Agamas that followed the trail. The *Anantavijaya* was a tantra belonging to Siddhanta Sarvism which Jayaratha considers extremely dissimilar.⁶ He falls back upon it because the matter under reference has not been treated in sister tantras. The *Kulakramodaya*, perhaps a Kula tantra, was devoted to the discussion of the method of assignment in the body conceived as a spiritual seat. As one of the topics Jayaratha specifically mentions the part of the text that focussed on the issue.⁷ Jayaratha's references to

त्वेन उक्ताः । T.A.V., III, p. 136; यतः श्रीक्रमसद्भावभट्टारके अनाख्यचक्रे सप्तदश पूज्यत्वेनोक्ताः ibid., III, p. 190; Also see ibid., III, pp. 166-7, 163, 173, 223. See K.T., pp. 233-235, for details.

1. T.A.V., III, pp. 161, 189; See Upodghata, p. 76 and K.T., pp. 143, 232 for details.

2. अन्यत्र पुनर्मध्यमाङ्गुष्ठयोगेनापि तर्पणमुक्तम् । तथा च द्वादशसाहस्रे श्री-मदानन्देश्वरे T.A.V., IX, p. 139

3. Upodghata, p. 20

4-5. भूतक्षोभेऽपि . . . इति । श्रीयञ्चामृतेऽपि . . . इति तथा . . . इति । T.A.V., IX, p. 140

6. इत्यपेक्षायां समानकल्पेऽपि शास्त्रे तदनुपलम्भात् अत्यन्तमसमानात् अनन्त-विजयाख्यात् सिद्धान्तशास्त्रात् "उत्तानं . . . ह्येवम्" इत्याद्यपेक्षणीयम् ।

Ibid., III, p. 280

7. श्रीगैलाख्यं तु तत्पीठमित्यर्थः । तदुक्तं श्रीकुलक्रमोदये—

श्रीशैले संस्थिता ब्राह्मी" . . . इत्यादि उपक्रम्य "पादाधारस्थिता ब्राह्मी" इति । Ibid., XI, p. 44

the *Kulakridavatara* are at par with those to the *Srikanthi* for a proper grasp of esoteric items like Ovalli, Mudra, Chumma, Palli, Pitha and Ghara of the six competent teacher-princes etc. There are also necessary to understand the precise internal character of a preceptorial tradition, because these vary from preceptor to preceptor.¹ Jayaratha quotes this Agama on each of these topics. In addition, a substantial number of innumerable references to the unidentified Agamas, which until independently distinguished, must belong to Agamas of this period.

(iv) *Source material provided by the known authors*

The other segment of the source-material is provided by the works of known authors. Among these Abhinavagupta occupies the place of glory. Besides references to his famous treatises like *Isvarpratyabhijna-vimarsini*, *Tantrasara*, *Tantraloka*, *Annuttarastika* and *Paramarthasara*, Jayaratha earns our gratitude for his reference to the *Kramakeli*, Abhinavagupta's celebrated commentary on the *Kramastotra* by Siddhanatha. The early history of Krama system would not be possible without the rich material provided by Jayaratha from this text.² Jayaratha, apparently cites a long quote throwing enormous

1. तदुक्तं श्रीकुलक्रीडावतारे—

तेषां मुद्राश्च छुम्माश्च पल्ली ओक्कल्यस्तथा ।

पीडक्रमो घराश्चैव पिता विभजता तथा ।

इत्युपक्रम्य "बोधिश्चामरपादानां . . . कौलगिर्यता" इति ।

T.A.V., XI (29th Åh.), pp. 28-29

A long citation of 24 sentences follows.

2. एवं क्रमकेलावपि एतद्गर्भीकारेण यदनेन ग्रन्थकृता व्याख्याते तत्रापि
अन्यथा न किञ्चित्संभाव्यम् ।

Ibid., III, p. 191

light on Krama system as it stood before Abhinavagupta.¹ Jayaratha also refers to other little known texts such as the *Anupratyabhijna*.²

(v) *Post-Abhinavagupta tantric material: general*

Towards the post-Abhinavagupta period Jayaratha's references to Somaraja,³ Bhojaraja and his suspected work *Kramakamala*⁴ are very important towards reconstruction of the history of Krama system. It is for the first time again that we hear of some Prasastibhutipada⁵ and Tapasviraja⁶ in the pages of the *Viveka*. Similarly his mention of his great grandteacher Visvadatta, his grandteacher⁷ Tribhuvanadatta and teacher Kalyana,⁸ as we have already noted in a different context, lend tremendous help towards capturing the evolution of monistic thought in Kashmir. His unnamed citations⁹ which are traceable to the *Mahanayaprakasa*,¹⁰ published

1. T.A.V., III, p. 192. See K.T., pp. 83, 85, 90, 110, 128, 139, 144, 161, 163-64 and Upodghata, p. 30 for details.

2. अनुप्रत्यभिज्ञाकृताप्यनेनैवाभिप्रायेण . . . इत्याद्युक्तम् ।

T.A.V., II, p. 73.

See K.T., p. 160 and Upodghata, p. 17.

3. T.A.V., III, p. 196

4. Ibid.

5. अनेनैवाभिप्रायेण श्रीप्रज्ञास्तिभूतिपादैरपि—

ये ये भावा ह्लादिन इह दृश्याः सुभगसुन्दराकृतयः ।

तेषामनुभवकाले स्वस्थितिपरिपोषणं सतामर्चा ॥ इत्याद्युक्तम् ॥

Ibid., II, p. 219

6. Ibid., I, p. 11

7. Ibid., III, p. 203

8. Ibid., p. 233

9. ननु अस्याः परस्याः संविदोऽप्यैरनयोऽव भङ्गया तयोदशात्मकत्वमुक्तम्, यदुक्तम्—“एकं स्वरूपरूपं हि . . . पूजनीयतया स्थिताः ।” इति

10. M.P. (T). 9.15-18

in Trivendrum Sanskrit Series and assigned to Sivananda II by us,¹ offer unimpeachable evidence of direct North-South dialogue after Madhuraja Yogin, Abhinava's junior contemporary and author of the *Gurundthaparamarsa*.

(a) JAYARATHA VS. KSEMARAJA

His treatment of Ksemaraja, however, is by far the most remarkable event of this phase, which reflects his uncompromising fervour for a thoroughly scientific study of the tantric material. Notwithstanding his innocuous references to the *Pratyabhijnahrdaya*,² he has virtually mounted an attack on Ksemaraja when it comes to the precise handling of the agamic sources. It is here we find Jayaratha sincerely translating his abiding commitment of keeping the misguided and the confused at bay from the sacrosanct domain of the tantric studies.

The *Svacchanda Tantra* is one of the premier sources of authority for the *Tantraloka* next in importance to the *Malinivijayottara Tantra*. Jayaratha, in his unswerving desire to supply the root material for correct understanding of the *Tantraloka*, profusely quotes (more than 300 times) the relevant portions from the *SV.T.* and in this process he frequently finds Ksemaraja's readings and organisation of the text as adopted in the latter's commentary "*Uddyota*" quite misleading. Luckily the text of the Ksemaraja's commentary and the text as available to or adopted by him is available in print in KSTS (Vols. 31, 38, 44, 48, 51, 53, 56; pub. 1921-1935) and the same may be referred to for a handy appraisal. It also shows

1. K.T., pp. 202-203

2. T.A.V., II, p. 202

that the agamic text was in a fluid state and a critical edition of the same was attempted by Jayaratha and Ksemaraja both. The size and number of regions (Puranam Parimanam) in the eighth Ahnika, for example, is obviously based on the *SV.T.* According to Jayaratha the *T.A.* 8.132-138 specifically covers *SV.T.* 10. 431-464. Here Jayaratha reproduces exact verses¹⁻² from the *SV.T.* which correspond to the *SV.T.* 10.453-54³ and 10.432⁴ in the printed edition and warns the student not to be duped by Ksemaraja's readings⁵. He accordingly settles down for Visavarte and Pancasat for Samvarta and Satad. In the same context Jayaratha upholds Abhinavagupta's mention of Rupavrata⁶ which is not found in Ksema's text at all. He digs at Ksemaraja that the latter possibly has missed the relevant second half of the

1. विषावर्ते महावायौ विद्याधरगणाः स्मृताः ।

दश त्रिंशच्च कोट्यस्ते दिव्याभरणभूषिताः ॥ T.A.V., V., p. 102

2. योजनानां शतादूर्ध्वं वायुरोघः प्रकीर्तितः ।

Ibid., p. 103

3. संवर्तेऽपि महावायौ भूषिताः ।

SV.T., V., p. 192

4. योजनानां प्रकीर्तितः ।

Ibid., p. 184

Here the readings adopted by Jayaratha and Ksemaraja both are same. The editors give a variant in the fn. I (SV.T., V., p. 184) as पंचाशद्योजनादूर्ध्वं which seems to have been the reading, as available to Jayaratha, in Ksema's text. This gains strength in view of Ksema's commentary on the subsequent verse (SV.T. 10.433) and seems to have come in for criticism.

5. अत्र च संवर्तेऽपि महावायविति उद्योतकारव्याख्यापाठान्न भ्रमणीयं-यत्संवर्ते कथं विद्याधरा नोक्ता विषावर्ते तु उक्ता इति, अस्मत्कृत एव हि पाठः साधु-र्महाजनपरिगृहीतत्वात् । एवं "योजनानां शतादूर्ध्वं वायुरोघः प्रकीर्तितः" इत्यादावपि अस्मत्कृत एव पाठो ग्राह्यः अन्यथा हि "तस्मादूर्ध्वं तु तावद्भ्यः" (SV.T. 10.433) इत्यादौ तावदर्थस्तन्मतेऽपि न सङ्गतः स्यात् । T.A.V., V, pp. 102-103

6. ये च रूपव्रता लोका आवहे ते प्रतिष्ठिताः ।

T.A. 10.137

verse as quoted by Jayaratha and therefore we need not be confused by Ksema's omission.¹ Jayaratha clearly implies that the correct text must have the additional half verse. Just on the contrary, Jayaratha does not have certain verses in the original text, though Ksema has them. While commenting upon the *Tantraloka* 8.73,² Jayaratha quotes two verses in succession³ which correspond to the *SV.T.* 10.227 and 10.229 apparently omitting the *SV.T.* 10.228⁴. In the aquatic category (Jala-tattva) Abhinavagupta posits thirteen regions.⁵ Ksemaraja's relative reading seems to have different implication unacceptable to Jayaratha.⁶ One may go deeper and

1. रूपव्रता इति रूपविडम्बकवद् रूपविधानं न तु वस्तुनिष्ठं वस्तु येषां तेन व्रत(ता)जीविन इत्यर्थः । तदुक्तं श्री स्वच्छन्दे—

“ये च रूपव्रता लोकास्तेषां तत्र समाश्रयः ।” इति । एतदर्थं च उद्योतकृता न दृष्टम् इति न भ्रमणीयम् । T.A.V., V, p. 104

2. कुरुवर्षस्योत्तरेऽथ वायव्येऽधौ क्रमाच्छराः ॥

दश चेति सहस्राणि दीपौ चन्द्रोऽथ भद्रकः ॥

3. अधौ इति अन्धिमध्ये । तदुक्तम्—

तस्य चोत्तरदिग्दिभागे प्रविश्य लवणोदधिम् ।

योजनानां सहस्राणि चत्वार्येव वरानने ॥

एकाधिकानि विस्तीर्णं चन्द्रद्वीपं प्रकीर्तितम् ।

दशयोजनसाहस्रं द्वीपं भद्रं प्रकीर्तितम् ॥

Ibid., V, p. 57

4. पञ्चयोजनसाहस्रं चन्द्रद्वीपं प्रकीर्तितम् ।

तथा वायव्यदिग्दिभागे प्रविश्य लवणोदधिम् ।

Editorial footnote (ibid, V. p. 57) takes note of it.

5. आबीरभद्रभुवनाद्भद्रकाल्यालयास्तथा ॥

त्रयोदशभिरन्यैश्च भुवनैरुपशोभितम् ।

T.A. 8.199-200

6. उपशोभितमिति अर्थादप्तत्त्वम् एवंपाठ एव च आगम इति उद्योतकार-
व्याख्यया न भ्रमितव्यम् । T.A.V., V, p. 142

We have not made any effort to trace out the specific portion in the printed edition that being beyond our scope presently.

deeper. In Abhinavagupta's scheme of categories (Tattvayojana) everything other than Siva is to be deemed as bondage in nature and so all the nine powers from Varna to Manonmani in the region of impure knowledge (Asuddha-vidya) turn out to be binding in character.¹ Jayaratha, as usual, traces the precise textual authority to back Abhinavagupta's statement and also exploits the occasion to castigate Ksemaraja. He not only has a different reading but finds Ksema's preference for male deities to female ones as absurd,² because those people are clumsy who talk of nine female powers instead of nine male deities simply because of textual reading.³ In the continuing context of categories Abhinavagupta describes Sakti-category to be obscured by knowledge (Mana or Pramana) and inhabited by the two Rudras namely Tejasvin and Dhruvesa.⁴ According to Jayaratha, Abhinava has the sanction from the *SV.T.*, and the *Nandisikhatantra* but dis-

1. पुरं चाशुद्धविद्यायां स्याच्छक्तिनवकोज्ज्वलम् ।
मनोन्मन्यन्तगास्ताश्च वामाद्याः परिकीर्तिताः ॥ T.A. 8.297

2. ता इति शक्तयः । तदुक्तम्—
वामा ज्येष्ठा च रौद्री च काली विकरणी तथा ।
बलविकरणी चैव बलप्रमथनी तथा ॥
सर्वभूतदमनी च तथा चैव मनोन्मनी ।

(This corresponds to SV.T. 10.1145-46 where the last line reads differently- दमनी सर्वभूतानां तथा चैव मनोन्मनी । Vol. VB, p. 484)
इति च । अत्र च स्त्रीपाठ एव साधुर्महाजनैः परिगृहीतत्वात् ।

T.A.V., V, p. 204

3. ये तु पूर्वमशुद्धविद्याया वामादयो नव देवाः स्त्रीलिङ्गपाठाद्वामाद्या वा
नव शक्तय उक्ताः । ते एतदंशावताररूपाः स्थूला बोद्धव्याः ।

SV.T.U., Vol. VB, p. 485

4. शक्त्यावृत्तिः प्रमाणाख्या ततः शास्त्रे निरूपिता ।

शक्त्यावृत्तेस्तु तेजस्विध्रुवेशाभ्यामलङ्कृतम् ॥

T.A. 8.359

agrees with Ksemaraja's reading which places Pramaṇa's obscurity just above Sakti and not at par.¹ According to Abhinavagupta the region called Sada-khya is the proper abode of Sadasiva² and is covered or obscured by Siva alone, while Ksemaraja assigns Sadasiva-region just above Isvara and just below Sadasiva. Jayaratha charges Ksemaraja with tampering with the original *SV.T.*, by imaginary interpolation of an half-verse which has been disregarded by the learned. Even if this addition be deemed to be genuine, argues Jayaratha, it does not vindicate Ksema's contention. It supports Abhinavagupta's stand instead, because the abode and the resident have the same level of subsistence. It is only on such a construction that the *Nandisikhatantra*, too, may yield a consistent meaning. One, therefore, must guard himself against the misguiding interpretation offered by Ksemaraja³. It is indeed premature to

1. तत्र शक्त्यावृत्तौ रुद्रद्वयम् । तदुक्तम्—

‘तेजस्वीशो ध्रुवेशश्च प्रमाणानां परं पदम् ।’

(Corresponding to the *SV.T.* 10.1174) इति । शक्त्यावरणमूर्ध्वं चेति प्रमाणावरणं बोध्वमित्युद्योतकारदृष्टः पाठः पुनरसाधुर्महाजनैरपरिगृहीतत्वात् । श्रीनन्दिशिखायामपि—

‘तेजेश्वरो ध्रुवेशश्च शक्त्यावरणसंस्थितौ ।’ इत्यादिरास्माक एव पाठः ।
T.A.V., V, pp. 240-41

2. भुवनैः पञ्चभिर्गर्भीकृतानन्तसमावृति ।

सामयात्सौशिवं तत्र सादाख्यं भुवनं महत् ॥

T.A. 8.365

3. “सादाख्यं भुवनम्” इति सदाशिवभट्टारकस्य साक्षादधिष्ठानस्थानमित्यर्थः अतएव महदित्युक्तम् । उद्योतकृता पुनः “ईश्वरस्य तथोर्ध्वं तु अधश्चैव दाशिवात्” (*SV.T.* 10.1190) इत्यर्थं परिकल्प्य इतः प्रभृति सादाशिवं तत्त्वमिति यदुक्तं तदयुक्तम्, अस्य अर्थस्य महाजनैरगृहीतत्वात् । अतएव च एवमपि “ऊर्ध्वं” इति पुनरुक्तम्, “अधश्चैव सदाशिवात्” इत्यप्यसंगतं तत्रैव तस्योक्तत्वात् ; अपरिक्ल्पितत्वेऽपि एतदित्यं यथाकथञ्चिदव्याख्येयं यदीश्वरस्येति रुद्रोङ्कारस्य, सदाशिवादिति अधिष्ठान्तुः, अधिष्ठेयं हि अधिष्ठान्तुरध एव भवेदिति । यस्तु श्रीनन्दि-

suspect whether Ksemaraja and Jayaratha belonged to different preceptorial traditions or Jayaratha nursed some grouse against his senior Ksemaraja in order to wrest the place of honour from him among the post-Abhinavan scholarship, yet what surprises the modern reader most is Jayaratha's going to the extreme of charging Ksema with deliberate distortions. As another instance of such aberrations Jayaratha, while explaining Abhinavagupta's views on the purification of deed (Karmasodhana) in respect of the spiritual apprentice called Sivadharmi¹, invokes the authority of the *SV.T.* and propounds that once the process of fruition has commenced in respect of one particular deed it cannot be reversed so far as that deed is concerned. On the contrary, Ksemaraja who talks of purifying even that deed which has commenced fruition² is taken to task for tampering with the text, for going against the previous pronouncements and also for transgressing the scriptural injunctions.³ Jayaratha finds no end to it on

शिखायाम् “कथितं त्वैश्वरं तत्त्वमत ऊर्ध्वं सदाशिवः” इतितत्र साक्षात्स्थित इति । अन्यथा हि उभयत्रापि ईश्वरतत्त्वोपसंहारग्रन्थस्य व्याघातः स्यात्, तन्महाजनक्षुण्ण एव मार्गोज्जुगन्तव्यः इति उद्योतकारव्याख्यया न भ्रमितव्यमित्यलं बहुना ।

T.A.V., V, pp. 243-44

1. साधकस्य तु भूत्यर्थमित्थमेव विशोधयेत् ।
शिवधर्मिण्यसौ दीक्षा लोकधर्मापहारिणी । T.A. 15.28
2. भूत्यर्थाद्यत्प्राग्देहारम्भि शुभाशुभं तत एकमशुभमेवास्य शोधयेत्, एवं हि तिबिध्नं भोगसिद्धिर्भवति । SV.T.U., Vol. II, p. 88
3. यदुक्तम्—

साधकस्य तु भूत्यर्थं प्राक्कर्मेत्यं तु शोधयेत् ।

प्राक्कर्माणि चैकस्थं भावयित्वा तु दीक्षयेत् ॥ (Corresponding to the

SV.T. 4.142 which reads the first line as साधकस्य तु भूत्यर्थं प्राक्कर्मेकं तु शोधयेत्) इति । अत्र च उद्योतकृता यत् इत्यमिति अपास्य एकमिति

Ksemaraja's part. In the course of Abhinava's discussion on Sivahastavidhi¹ a spiritual apprentice is said to be transformed into a Samayin by his teacher's recourse to this method leading to a kind of intimate union (Sayujya) in Isvara category. Jayaratha finds fault with Ksema's interpretation of the word Isvare as Kalagnirudra existing below the category of earth and dubs it as lacking in scriptural testimony.²

(vi) *Restoring tradition: fathoming inter se relationship among Agamas*

Jayaratha's critical zeal does not pause here. His abiding concern is to restore the real tradition. For this he checks up, over and above the already discussed functions, inter se relationship between the Agamas, substantiates arguments, peeps into the background to rationalize the item under consideration, underlines latent possibilities and may even advance suggestion for a proper appraisal. While discussing the variety of dissolution (Samharavaicitrya) in the sixth Ahnika he endorses Abhinava's view that Samana represents Pralaya stage and is identical with Sadasiva stage where the universe continues to exist in residual form. In this context

पठित्वा देहारम्भिभुभाशुभकर्ममध्यादेकमशुभमपि अस्य शोधयेदिति व्याख्यातं तदु-
पेक्ष्यम्, आरब्धकार्यदेहारम्भिकर्मोच्छेदाशक्त्यत्वस्य प्रागुपपादितत्वात् क्वचिदप्येव-
मनाम्नातत्वाच्च । T.A.V., IX, p. 19

1. उक्तं दीक्षोत्तरे चैतज्ज्वालासंपातशोभिना ॥

दत्तेन शिवहस्तेन समयी स विधीयते ।

सायुज्यमीश्वरे तत्त्वे जीवतोऽधीतियोग्यता ॥ T.A. 15.458-59

2. ईश्वरे इति श्रीविद्यातत्त्वबोध्यवर्तिनि न तु पृथिवीतत्त्वाधः स्थिते काला-
ग्निरुद्रे तथाश्रुतेरदर्शनात् । अत्र च उद्योगकृदेव कृतध्रम इति किमिह तेन उक्तेन तत्
एव अवधार्यम् । T.A.V., IX, p. 231

he quotes the views of a sub-group who thought Pralaya stage as being one with Siva stage.¹ He criticises the view, reasons out his position and concludes that even when Samana is taken to be eternal, it does not dilute monism.² Similarly he provides relevant contextual framework. While commenting upon the *Tantraloka* 8.290 he notes that though the five gross elements succeed triple egoity in the *SV.T.*, Abhinavagupta is discussing them as part of the sixteen modifications which lead to bondage.³ Any tantric system worth the name must discard the caste system. Hence the references to caste, according to Jayaratha's rationalization, must be construed as referring to the non-initiates or to the faithful of the lower grades.⁴ Moreover, Jayaratha provides a rich source of cultural information. It appears Dinars had come in vogue as a legal tender of currency in his time.⁵ It is from him that we learn that several varieties of wine were prevalent in his time and why they were distinguished. For instance Madya was produced

1. अतएव चान्यैरस्मच्छास्त्रप्रक्रियामजानानैः 'शक्त्यन्तं महाप्रलये वृत्ते सकलो-
ज्यमणुवर्गः प्रलयान्त ऊर्ध्वोर्ध्वमवस्थितेरभिधानात् परिशिष्टं शिवतत्त्वमेवा-
सादयेत् । तदासादनमेव च मुक्तिः, तदक्रमेण सर्वेषामनायासमेव सा सिध्येदिति किं
शास्त्रानुष्ठानादिना' इत्यादि यच्चोदितं तदुत्थानोपहतमेव ।

T.A.V., IV, p. 142

2. न चैवमपि शंभुवत्समनाया अपि नित्यत्वादभेदवाकक्षतिर्भेदमेवाधिकृत्य
सृष्टिप्रलयादिव्यवहारस्योत्थानात् ।

Ibid., p. 143

3. एतच्च यद्यपि श्रीस्वच्छन्दे त्रिविधादहंकारादनन्तरमुक्तं तथापि इह विकार-
षोडशकसाजात्येनैव व्याख्यातम् ।

Ibid., V, p. 199

4. इत्याद्युक्तं तददीक्षितविषयम्, किन्तु पूर्वत्र अस्मदुक्ताचार्तर्पणश्रद्धालुविष-
यत्वमधिकमन्यथा जातिभेदो दुर्वचः स्यात् ।

Ibid., IX, p. 12 (29th Āh)

5. हन्यते टंक्यते दीनार इव राजाभिधानं शास्त्रार्थो यस्मिन्स तथा ।

Ibid., I, p. 150

from grapes, Sidhu from sugarcane and Sura from Vibhitaka (Latin, Terminalia Belerica) and then he goes on talking about such varieties of wine as Varum, Madira, kadambari, Ghanasura and jagala etc.¹

(e) AN EXCLUSIVE GUIDE TO THE TANTRALOKA

(i) *Sevenfold assistance*

Jayaratha's contribution to the understanding of the *Tantraloka* is invaluable and indispensable. To begin with, Jayaratha provides connotative *titles* to all the Ahnikas. Though in most cases they reflect the clue provided by Abhinavagupta during the body of the text, it is he who offers captions. We shall discuss this aspect at the appropriate occasion. In the second place he clearly demarcates the precise textual portions dealing with general and ancillary topics, designated as Purvaja-and Anuja-uddesas by Abhinavagupta.² We shall look into it in the course of our discussion on the arrangement and organisation of the *Tantraloka*. In the third place, he acquaints us with the background view. For example he points out, notwithstanding Abhinava's silence, that in the ninth Ahnika his master wanted to criticise Tattva (category)-doctrine of the *Bhogakarika* etc. (dualistic Saivism)³. He not only leaves us at that but follows it up with the intermittent criti-

1. मद्यशीधुसुरादिनेति मद्यं मृद्वीकादिप्रभवमनेकप्रकारं मद्यादिशब्दव्यपदेश्यं, शीधुरैक्षवः, सुरा विभीतकादिकृता, आदिशब्दात् तत्प्रकाराणां वारुण्यादीनां परिग्रहः । T.A.V., IX, p. 39

2. तत्रोच्यते पुरोद्देशः पूर्वानुजभेदवान् । T.A. 1.278

3. सम्प्रगिति अनेनात्र भोगकारिकादिभ्यो वैलक्षण्यं कटाक्षितमिति ।

T.A.V., VI, p. 250

cism of Sankaranandana, Sadyojyoti, Devabala and Vaisesikas¹. Similarly he suggests that main target in the tenth Ahnika was to point out discrepancies in Nyaya and Bhatta Mimamsa schools², though Abhinavagupta himself is once again silent on this point.³ In the fourth place, he fills in the omissions of Abhinavagupta. In the twentyeighth Ahnika, Abhinavagupta talks of 23 types of occasional functions (Naimittikavidhi)⁴. Jayaratha feels that a particular 'occasional' (Naimittika) called Sivaratri is also included in the quartet beginning with Vipat-pratikara (T.A. 28.7), the reason behind omission being the universal treatment of this item in practically all the scriptures.⁵ Similarly in Dutiyaga Abhinavagupta talks of six varieties of Dutis e.g. consisting of Janya, Janika and Sahaja in twofold relationships - physical and cognitive, and invokes the authority of the *Sarvacaratantra*.⁶ In a significant remark Jayaratha adds that there are several sub-varieties such as Vegavati, Samhari, Trailokyaksobhini etc.,

1. शंकरनन्दनसद्योज्योतिर्देववलक्षणभुगादिमतम् ।

प्रत्याख्यास्यन्नवमं व्याचख्यावाहिकं जयरथाख्यः ॥ T.A.V., VI, p. 250

2. कौमारिलनैयायिकमतविमत्तिसतत्त्वविज्जयरथाख्यः ।

अख्यापयदतिविशदां दशमाह्निके विवृतिरीतिमिमाम् ॥

Ibid., VII, p. 208

3. इत्येष दर्शितोऽस्माभिस्तत्त्वाध्वा विस्तरादथ ।

T.A. 10th Ah., concluding verse

4. T.A. 28.6-9

5. अनेन च विपत्प्रतीकारादिना चतुष्टयेन शिवरात्रिसंज्ञकमपि नैमित्तिकं संगृहीतम् । तत्र हि एतदेव भगवतोऽभवदित्याम्नायः । तच्च साधारण्येनैव सर्व-शास्त्रेषु आम्नातमिति नेह स्वकण्ठेनोक्तम् ।

T.A.V., XI, p. 6

6. श्रीसर्वाचारहृदये तदेतदुपसंहृतम् ।

षडैता शक्तयः प्रोक्ता भुक्तिमुक्तिफलप्रदाः ॥

T.A. 29.103

but a reference to the same has been avoided¹ for fear of endless recounting. In the fifth place, he allows us a peep into Abhinavagupta's own preferences and presuppositions. The case of Rudrakali offers a good example. Rudrakali, which marks the seventh stage in cyclic progression of consciousness in Anakhyacakra, has been equally named as Bhadrakali by the texts like *Pancasatika* etc., without any semantic distinction. Abhinavagupta, however, prefers the title Rudrakali - this piece of intimation we gather from Jayaratha². In the sixth place, one has to depend upon Jayaratha for a clear understanding of the esoteric implications of Abhinavagupta's treatment. For example, the textual portion dealing with the notion of virility of Mantra (Mantravirya)³ apparently has no esoteric semblances, yet Jayaratha finds that the first three verses deal with Parabija (the ultimate seed) and the subsequent three with five Pindanathas.⁴ Similarly Abhinavagupta's description of the six-fold movement of breath from the point of view of pervasion (Vyapti)⁵ is necessarily

1. “वेगवत्यथ संहारी त्रैलोक्यशोभणी तथा ।
अर्धवीरासना चैव वक्त्रकौला तु पञ्चमी ॥”
इत्यादि तु अवान्तरभेदप्रायं प्रत्येकं सम्भवदपि आनन्त्यादिह न परिगणितम् । T.A.V., XI, p. 74 (29th Āh.)
2. इति पञ्चशतिकादौ पुनरियं भद्रकाली इत्युक्ता,
इति नाम्नि भेदेऽपि वस्तुनि न कश्चिद्भेदो । . . . एवं चात्र प्रमाणरूप-
त्वेऽपि तत्तदर्थसंहारकारिणः प्रमातुरेव प्राधान्यं येन ग्रन्थकृतो रुद्रशब्दे भरः ।
Ibid., III, pp. 173-74
3. T.A. 4.186-191
4. एवं संवित्क्रमेण श्रीपराबीजस्योदयमभिधाय एतत्समानस्कन्धताभिधित्तया श्रीपिण्डनाथस्यापि उदयमभिधत्ते । T.A.V., IV, p. 220
5. षट्प्राणोच्चारजं रूपमथ व्याप्त्या तदुच्यते । T.A. 5.54

from that of Mantravyapti.¹ As we have discussed in a different context earlier, Abhinavagupta's esotericism and symbolism is not at all understandable without Jayaratha's wholistic approach. The nature of Karanas which is spread over from 11th to 32nd Ahnikas as per declaration of Abhinavagupta himself² is made known by Jayaratha alone by locating exact references. Thus the Karana of intelligence is dealt with in the eleventh (T.A. 11.21), of Vyapti in the fifteenth {T.A. 15.339}, of knower-known combine in the sixteenth {T.A. 16.253}, of imposition as well as that of rejection in the twenty-ninth {T.A. 29.147/182} and of absorption in the thirtysecond Ahnika (T.A. 32.10 onwards)³ by way of discussion on postures.⁴ No doubt Jayaratha is aware of the limit to which he may go. With regard to the filling of Arghapatra he advises one to learn it from the mouth of a teacher, he has not touched it lest it might violate his school's code.⁶ But all the same he does not withhold any information he has. The word Diptaih in depicting the nature of Mantra⁶ was open to two types of meaning and he

1. इदानीमेतदेव मन्त्रव्याप्तिमुखेताप्यभिधीयते, इत्याह अथ इत्यादि ।

T.A.V., III, pp. 357-58

2. गुरुवक्ताच्च बोद्धव्यं करणं यद्यपि स्फुटम् ॥

तथाप्यागमरक्षार्थं तदग्रे वर्णयिष्यते ।

T.A. 5.130-31

3. Jayaratha here indicates the Ahnika and not the exact verses. The insertion within bracket is ours.

4. तथाहि . . . इत्यादिना षोडशाह्निके . . . इत्यादिना . . . तत्तन्मुद्रा-
स्वरूपनिरूपणद्वारेण द्वाद्विंशतिह्निके संनिवेशस्य स्वरूपं वक्ष्यति इति तत एवैतत्सतत्त्वं
स्वयमेव अवधारणीयम् ।

T.A.V., III, pp. 442-43

5. यश्च अत्र एतत्पूरणे सम्प्रदायः स रहस्यत्वात् समयमङ्गभयाच्च न इह
अस्माभिः प्रदर्शित इति । एतद्गुरुमुखादेव बोद्धव्यम् ।

T.A.V., XI, p. 19

6. यरवलबीजैस्तु दीप्तैर्बिन्दुविभूषितैः ।

T.A. 30.16

gives both.¹ And in the case of divergent opinions about a thing, particularly if the authority of the *Sripurvasastra* was not readily handy on such esoteric issues as Ekaviravidhana,² he finally airs the view acceptable to him.³ In the seventh place, Jayaratha brings out the inherent argument of Abhinavagupta - not only the substance but the form as well.⁴ Sometimes he builds up on the syllogistic form latent in Abhinavagupta's discussion and presents the whole of it.⁵

(ii) *Discharge of twin editorial obligations*

The greatest contribution of Jayaratha, however, lies in his role as the editor of the text of the *Tantraloka*. His handling of the *Tantraloka's* text is the logical extension of his approach to the handling of the tantric source material. It has two phases. One, when he subjects the text of the *Tantraloka* to rigorous criticism and undertakes to produce the standard version and two, when he critically looks into the arrangement and order of the verses in order to put a well organised text. Since we have already seen something of this in a different context, our job has become easier requiring a few samples. Jaya-

1. दीर्घैरिति ओकारादीनामकारादीनां ह्रस्वानामान्येस्वभावत्वात् तेजो-
मयैरिति प्राच्याः, सरेफैरिति श्रीमल्लक्ष्मणगुप्तपादाः । T.A.V., XII, p. 184

2. अन्येष्वेकाक्षरा ये तु एकवीरविधानतः ।

गुप्ता गुप्तरास्ते अंगभिजनवज्रिताः ॥

T.A. 30.24

3. अत्र च शिखायां कवचबीजमिति श्रीनिशिरोभैरवानुयायिनः, चतुष्कलमिति
श्रीदेव्यायामलोपजीविनः, अस्मद्गुरवस्तु द्वितीयमेव पक्षमामनन्ति ।

T.A.V., XII, p. 198

4. अत्र पञ्चावयवं परार्थमनुमानं निर्दिष्टं तद्यथा . . .

Ibid., VI, p. 119

5. नास्तीति काकाक्षिवद्योज्यम्-तेनायमत्र प्रयोगः . . . Ibid, p. 125

ratha prefers the reading Vyomadisabda¹ in place of an equally good reading², i.e. Vyomadisatka. Even when he retains a particular reading³, as all the MSS available support it, he suggests a better reading.⁴ In Jayaratha's original copy of the *Tantraloka* the verse 3.220⁵ possibly reads Matra-(kundalinibijam) which has been rectified as Satra (-kundalini-bijam) because such type of reading is not only non-agamic but even otherwise conveys incoherent meaning and involves improper diction.⁶ One may hold with reasonable confidence that there were certain uncertainties about the text of the *Tantraloka* during the time of Jayaratha. It is why he sometimes suggests equally good alternative readings. Thus the printed text e.g.,

शिवदहनकिरणजालैदाह्यत्वात् सा यतोऽन्यरूपैव (T.A. 9.207)

may also be read as—

विज्ञानामृतसरिता प्लाव्यत्वात् सा यतोऽन्यरूपैव

To lend authenticity to his suggestions he cites the authority of the relative scripture (here *Sivatana-sastra*).¹ The *Tantraloka's*, actual text was often a

1. व्योमादिशब्दविज्ञानात् परो मोक्षो न संशयः । T.A. 1.64

2. व्योमादिषट्क इति पाठे तु . . . इति व्याख्येयम् ।

T.A.V., I, p. 103

3. In भैरव इति गुरुभिरमैः ।

T.A. 1.100

4. इमैः इति चित्त्यम् । गुरुगदितैरिति तु श्रेष्ठः पाठः । T.A.V., I, p. 143

5. सात्र कुण्डलिनी बीजं जीवभूता त्रिदात्मिका । T.A. 3.220

6. मात्रेत्यपपाठः—न ह्यनेन कश्चिदप्यागमिकोऽर्थः संग्राहो वर्तते यदर्थो-
ऽयमेतत्प्रयोगः, प्रत्युत असंगतार्थत्वमसाधुशब्दत्वं च प्रसज्यते ।

T.A.V., II, pp. 20-87

7. यद्वा विज्ञानामृतसरिता प्लाव्यत्वादिति पाठो ग्राह्यः । तदुक्तं तत्र
(शिवतनुशास्त्रे)—

विज्ञानमृतसरिता शिवशशिनः स्यन्दमानयामलया ।

प्रप्लाव्य यतस्तेभ्यो निरस्यतेऽधस्ततः सान्ध्या ॥ इति ।

Ibid., VI, p. 167

matter of doubt. Jayaratha did finalise his own version wherein he piled up several corrected readings. Displaying a rare scientific attitude he furnishes evidence behind his choice even at the slightest doubt. Thus the reading adopted by him in the *T.A.* 13.355¹ was not due to his whim, he himself saw it in the old manuscripts not once or twice, but hundred times over.² Similarly the text of the *SV.T.* (4.142), corresponding to the *T.A.* 15.28, has slightly different reading in the version of Ksemaraja, target of bitter attack from Jayaratha for deliberate distortions. Jayaratha prefers to ignore the text of Ksemaraja and preserves the original reading for the sake of propriety having culled support from Abhinavagupta's statement in the *Mrgendra*.³ Even when the available reading is not defective, he assiduously gropes for a better reading. In the *Tantraloka* 15.80⁴ he finds the word 'Yad' somewhat vague and proposes 'Iha' as a relatively lucid reading.⁵ Jayaratha's critical editing of the *Tantraloka* and his handling of the source texts has to be viewed together in a larger perspective so as to be able to evaluate his concerted effort towards keeping the text of the *Tantraloka* free from imagination, interpolation and alien material and preserving its faithfulness to the original source literature.

1. जुगुप्सते तत्तस्मिंश्च विफलेऽन्यत्समाश्रयेत् ।
दिनादितं ह्रसंस्त्वेवं पच्यते रौरवादिषु ॥ T.A. 13.355
2. एवंपाठश्च जरत्पुस्तकेषु शतशो दृष्टः । T.A.V., VIII, p. 211
3. अतएव श्रीमृगेन्द्रायामपि इत्यादि उक्तं ग्रन्थकृता । औचित्याच्च
अत्र अस्माभिरयं पाठो रक्षितः । Ibid., IX, p. 19
4. पर्वताग्रनदीतीरैकलिङ्गादि यदुच्यते ।
5. यदीति (? यदिति) स्थाने इहेति स्पष्टः पाठः । T.A.V., IX, p. 44

His second editorial function relates to the organisation of the text. For example, the verse 'Jnana-hino' etc.,¹ (now numbered as *T.A.* 23.25 in the printed edition) was wrongly placed by certain scribes after the verse "Annadidana" etc.² (1st half of the verse numbered as *T.A.* 23.23 in the printed edition) which is restored to its regular place by Jayaratha.³ It appears that Jayaratha is guided by the model manuscript on the basis of which he prepared his version of the *Tantraloka*. But even in his basic manuscript there are certain places which have attracted editorial whetting. The verses as given in the footnote below* appear twice in the body of the text as *T.A.* 37.4-5 and *T.A.* 37.11-13 (2nd half to 1st half). Though Jayaratha retains the double mention, he clearly advises its precise placement and also reverses the order,⁵ besides offering tips for better reading.⁶ We come across a similar instance when he suggests that the first half⁷ of the *T.A.* 31.42 in all

1. ज्ञानहीनो गुरुः कर्म स्वधिकारं समर्प्य नो ।
दीक्षाद्यधिकृतिं कुर्याद् विना तस्याज्ञया पुनः ॥
2. अन्नादिदानमित्येतत्पालयेत्सप्तसत्रकम् ।
3. That is, *T.A.* 23. 25. See अयं च श्लोकः क्वचित् "पालयेत्सप्त-
सत्रकम्" इत्यनन्तरं भ्रमात् लेखकैर्लिखित इति तदुपेक्ष्यम् । *T.A.V.*, X, p. 272
4. यथा खगेश्वरीभावनिःशङ्कत्वाद्विषं व्रजेत् ।
क्षयं कर्मस्थितिस्तद्वदशङ्काद्भैरवत्वतः ॥
यदार्षे पातहेतुक्तं तदस्मिन्वामशासने ।
आशुसिद्ध्यै यतः सर्वमार्ष मायोदरस्थितम् ॥
5. अत्र च अन्तरा श्लोकद्वयमन्यथा लिखितमधरे व्यत्ययेन न्याय्यमिति तत्रैव
व्याख्यास्यामः । *T.A.V.*, XII, p. 393
6. पातहेतुक्तमिति पातकार्युक्तमिति तु स्पष्टः पाठः ।
Ibid., p. 395
7. शूलयागाः षट् सहस्राण्येवं सार्धशतद्वयम् ।

propriety be placed before the *T.A.* 31.39 for ensuring coherent construction.¹ Such instances bring his conscientious and ever vigilant self into bold relief. This, however, does not mean that he never succumbs to general weaknesses of the scholars. He does, but very rarely. We find a glimpse of such a lapse in his interpretation of the word 'Anta'² forming part of the compound in the *T.A.* 22.12.³ Here the use of the words 'Adi' and 'Anta' in the text obviously limits the options, but Jayaratha looks for an implied meaning convenient to him. But such far-fetched interpretations are very few and far between and in no way undermine his importance.

(III) *Methodology*

(a) GUIDING PRINCIPLES

(i) *Conformity to Abhinava, teacher and scripture*

Coming to the methodology employed and norms of writing adhered to by Jayaratha we notice that his first guiding principle in taking up an item is its absolute conformity which means it must conform in the first place to the stand of Abhinava - the original author, in the second to the preceptorial stand and in the third to the scriptural view. All the three together, not severally, spell out his idea of adherence to the tradition. While discussing the notion of Karana (*T.A.* 5.130) he abstains from giving out everything at one place and in so doing leans on

1. प्रायश्च अयं श्लोकः 'ततो रजांसि देयानि.....(*T.A.* 31.39) इत्यतः पूर्व न्याय्यो येन सर्वं सङ्गतं स्यात् । *T.A.V.*, XII p. 247
2. अन्तः सिद्धान्तः । उक्तं हि प्राक् *Ibid.*, X, p. 249
3. अथ वैष्णवबौद्धादितन्त्रान्ताधरवर्तिनाम् ।

Abhinavagupta's authority.³ Similarly, in final selection out of several options it is the preceptorial injunction that must prevail.² Moreover, he never ventures to rely on his imagination and propound a thing unless it is expressly enjoined in the Agamas.³ One of the reasons for rejecting the Uddyotakara's interpretation was his lack of scriptural endorsement.⁴ Same is the case with those who propound a different reading from one picked up by him.⁵ To him the teaming up of all the three authorities, specially teacher and scripture, is very sacred. Hence, he rejects the alternative readings and resulting explanations since they digress from the authority of the scriptural text and the teacher.⁶

(ii) *Thoroughness and authenticity; and*

(iii) *Absence of fascination for word-by-word comentary:
eight key factors*

Thoroughness and authenticity, thus, are the twin criteria that he ardently pursues but they do not come in the way of his concise and systematic presentation. That is why he never revels in word-by-word explanation. His staying away, however, from the

1. तदस्माकमपि एवं व्याख्याने श्रीमदभिनवगुप्तपादा एव प्रमाणम्—इति
नात्र विद्वद्भिरस्मभ्यमसूयितव्यम् । T.A.V., III, p. 443

2. इत्येकतरपरिग्रहे यथास्वं गुरूपदेश एव निबन्धनम् । Ibid., p. 203

3. न चैतदस्माभिः स्वोत्प्रेक्षितमुक्तमिति साक्षादागम एव पठितः ।
Ibid., IV, p. 10

4. अत्र च उद्योतकृता यत् व्याख्यातम् तदुपेक्ष्यम् क्वचिदपि
एवम् अनाम्नातत्वाच्च । Ibid., IX, p. 19

5. इत्यत्र च तृतीयां चतुर्थीं वेति पाठो भवेत् इत्यलं गुर्वागमसंप्रदाय-
शून्यैः सह संलापेन । Ibid., pp. 162-63

6. अतश्च इति पठित्वा चेत्याद्यभिधाय व्याख्यायाम्
आर्षपाठपरित्यागः श्रीमदगुरुव्याख्यातिक्रमाश्चेति दोषाः ।
Ibid., X, pp. 91-92

verhatim commentary is not arbitrary. He is guided by certain norms which he has set for himself. (i) Obvious clarity, (ii) future treatment, (iii) over-detailed discussions are some of the considerations that prevent him from embarking upon word-by-word commentary.¹ (iv) Fear of unnecessary repetition is another factor which he is very much scared of.² If the item is of esoteric importance, frequent repetition might cause leakage, or if it is of general importance and has been occasionally discussed, too much repetition will amount to wastage of effort. To the list of his norms he adds two more - (v) relevance or utility and (vi) propriety, which constitute the hallmark of his style characterised by his disdain for (vii) far-fetched imagination and (viii) breach of tradition. Undue extension of the text and irrelevance, however, are the twin factors that frighten him most. He refrains from gathering all the possible interpretations because of these two factors.³ The same consideration does not allow him to enumerate all the aspects associated with each movement of breath⁴ (Cara) or the total number of days associated

1. इत्येतदस्माभिः स्पष्टत्वात्, ग्रन्थविस्तरभयात्, अग्रे च निर्णेष्यमाणत्वात् न प्रातिपद्येन व्याख्यातम् । T.A.V., I, pp. 299-300

2. अत्रामृतबीजाद्युद्धारः प्राग्व्याख्ययैव गतार्थः इत्यतिरहस्यत्वात् नेह पुनरायस्तम् । Ibid., III, p. 371

एतच्च पूर्वमेव बहुक्तम् इतीह न पुनरायस्तम् ॥ Ibid., II, p. 65

एतच्च सर्वमसकृत्त्वेनैव व्याख्यातम् इति न पुनरायस्तम् ।

Ibid., I, p. 33

3. अत्र च संभवन्त्यपि व्याख्यान्तराणि न कृतानि, ग्रन्थगौरवभयाच्च प्रकृतानुपयोगाच्च । Ibid., p. 15

4. अस्माभिरप्यत्र गणना विभज्य न दर्शिता ग्रन्थविस्तरभयादनुपयोगाच्च । Ibid., IV, p. 10

(iv) *Fear of undue extension and deviation from the original line*

1. तत्सर्वेषां कञ्चुकवासिनां गणना तु ग्रन्थविस्तरभयान्न लिखिता ।
T.A.V., III, p. 135
2. एतच्च ग्रंथविस्तरभयात् यथोपयोगम् उच्चित्य उच्चित्य लिखितमिति तत्
एव यथाशय्यमनुसर्तव्यम् ।
Ibid., XI, p. 168
3. इत्यादिश्लोकानन्तरम् इत्यादिग्रन्थान्तरं सम्भवदपि प्रकृतानुप-
योगात् न पठितम् ।
Ibid., III, p. 58
4. औचित्याच्च अत्र अस्माभिरयं पाठो रक्षितः ।
Ibid., IX, p. 19
5. तदुक्तं स्वपारम्पर्यं व्याचक्षणेन श्रीसोमराजेन एवमनेकप्रकारमास-
मञ्जस्यं संभवदपि अनङ्गत्वान्न प्रदर्शितम् ।
Ibid., p. 197
6. अस्माभिस्तु ग्रन्थविस्तरभयात् न प्रातिपद्येन संवादितम् ।
Ibid., I, p. 157

तच्च अस्माभिर्ग्रन्थविस्तरभयात् प्रातिपद्येन न दर्शितम् । Ibid., p. 180

he derives additional strength from his disdain for laboured use of imagination¹ and his almost religious concern for retention of the tradition intact.² Obviously it does not mean that he leaves the portions unexplained, instead, he believes in explaining a thing thoroughly even by supplying/importing a missing word on his own in the interest of consistency. There are several instances that illustrate it.³ Usually, he first attempts an explanation of words and then gives out essence or gist of Karika in his own words.⁴ In the case of doubt or necessity to furnish additional explanation he offers alternative explanations⁵ and tries to reconcile various ends if there is difference of opinion or confusion - whether deliberate or accidental. As we have already seen lot

इह तु ग्रन्थविस्तरभयान्न प्रातिपद्येन संवादितम् ।

Ibid., VII, p. 80

एतच्च स्वयमवगन्तुं शक्यत्वात् ग्रन्थविस्तरभयान्न न प्रातिपद्येन व्याख्यातमिति न विद्वद्भिरस्मभ्यम् असूयितव्यम् ॥ Ibid., XII, p. 212

1. चेत्याद्यभिधाय व्याख्यायाम् कष्टकल्पना चेति-
दोषाः । T.A.V., X, p. 91-92

2. यश्च अत्र एतत्पूरणे सम्प्रदायः स रहस्यत्वात् समयभङ्गभयान्न न इह
अस्माभिः प्रदर्शित इति । Ibid., XI, p. 19

3. न शब्दोऽत्र काकाशिवद्योज्यः । Ibid., II, p. 28

न शब्दोऽत्रापि संबंधनीयः । Ibid.

4. Cp. एवं परमेश्वर एव स्वस्वातन्त्र्यमाहात्म्यात् तत्तद्विम्बप्रतिबिम्बाद्-
याभासवैचित्र्येण अवभासते इति तात्पर्यार्थः । Ibid., II, p. 12

एवं पूर्णज्ञानावाप्तौ अनेके उपायाः संभवन्ति इति तात्पर्यार्थः ।

Ibid., III, p. 63

5. यद्वा शब्दप्रतिबिम्बविषयत्वेन व्याख्येयम् । Ibid., II, p. 5

यद्वा यथा— Ibid., p. 25

of it earlier we leave the matters here. He, however, continues to remain unswerving in his commitment to bring out the essence of Abhinavagupta's work,¹ and wherever he leaves out something, the scholars are expected to treat it as unnecessary.

(b) DIFFERENCES FROM ABHINAVA & DEVIATION FROM THE ORIGINAL LINE

We, thus, see that Jayaratha is extremely faithful to Abhinavagupta and tradition, but he is not a blind follower at all. A person of his calibre and competence can never be. There are occasions, notwithstanding their rarity, when he does not endorse Abhinavagupta's reading or finds the latter's version wanting in certain respects. For example, he raises his finger at the use of word 'Padmagam' by Abhinavagupta.² He once again questions Abhinavagupta's reading and suggests a better one.³ Similarly, when Abhinavagupta embarks upon consideration of various stations or seats (Pithas) from the *T.A.* 15.83 to 15.97 on the authority of the *Nisisancara Agama*, Jayaratha invites attention of the reader to the portion from the *T.A.* 15.86 to 15.88⁴ and finds the first half of the *T.A.* 15.86 not only contradictory to the conclusion

1. इह चास्माभिस्तद्व्याख्यासारोच्चयस्यैव प्रतिज्ञातत्वात् तदेव क्रियते, इति तदिरत् स्वयमेव सर्वत्रासारतया चिन्वन्तु सचेतसः । T.A.V., I, p. 16

2. एकैकामथवां देवीं मन्त्रं वा पद्मगं यजेत् । T.A. 15.365
Jayaratha comments -मन्त्रमिति नवात्माद्यन्यतमम् । तच्च अत्र पद्मं (? पद्मगं) दलव्याप्तपाश्वरीराद्वयमासनत्वेन चित्त्यम् । T.A.V., IX, p. 184

3. भैरव इति गुरुभिरिमैः । T.A. I.100
Jayaratha observes इमैः इति चित्त्यम् । गुरुगदितैरिति तु श्रेष्ठः पाठः । T.A.V., I, p. 134

4. ज्ञेयं संकल्पनारूपमर्धपीठमतः परम् ।

शाक्तं कुण्डलिनी वेदकलं च त्र्युपपीठकम् ॥

contained in the second half of the *T.A.* 15.88 hut also devoid of agamic support and therefore asks the reader to simply ignore it.¹ We have already seen in detail how much new material has been introduced by Jayaratha to make the *Tantraloka* more understandable and uptodate but never has he deviated from the main stream. The matter thus introduced is invariably either colateral or complementary in nature. But Jayaratha, for once, has deviated from the original line and may not be called so faithful in spite of his resorting to the usual commentatorial gimmic. One of the nine main topics incorporated under Krama system is 'non-utility or irrelevance of the limbs of Yoga' (Yoganganupayogitva).² The Yoga which Abhinavagupta seeks to refer to is the eight-limbed Yoga of Patanjali, nowhere alluding to the Sadanga (six-limbed) Yoga at all.³ Jayaratha, however, takes Sadanga, and not Astanga, as actually belonging to Krama system (Svadarsanoktani). Then why does Abhinavagupta refer to Patanjali's Yoga? The logic behind Abhinavagupta's enumeration, according to Jayaratha, is that though the

देवीकोटोज्जयिन्यौ द्वे तथा कुलगिरिः परः ।

लालनं ब्रैन्दवं व्याप्तिरिति संदोहकत्रयम् ॥

पुण्ड्रवर्धनवारेन्द्रे तथैकाग्रमिदं बहिः ।

नवधा कथितं पीठमन्तर्बाह्यक्रमेण तत् ॥

1. “ज्ञेयसंकल्पनारूपमर्धपीठमतः परम्” इति अर्धं “नवधा कथितं पीठमन्तर्बाह्यक्रमेण तत्” इत्युपसंहारविरुद्धमनागमिकं चेत्यनार्षत्वादुपेक्ष्यम् ।

T.A.V., IX, p. 48

We, however, consider our interpretation tentative at the moment.

2. एवं योगाङ्गमियति तर्क एव च चापरम् ।

अन्तरन्तःपरामर्शपाटवातिशयाय सः ॥

T.A. 4.86

3. T.A. 14.87-94

CHAPTER IV

ABOUT THE TEXT

(I) KSTS Edition: editorial and printing lapses

The *Tantraloka* is a very voluminous work of Abhinavagupta and togetherwith Jayaratha's commentary covers twelve volumes in bold print brought out in the Kashmir Series of Texts and Studies spread over 3718 pages.¹ The *Tantraloka*, as printed, comprises roughly 6000 verses, 5844 1/2 to be exact. The fact that two verses, *T.A.* 37.4-5, have been repeated as *T.A.* 37.10 1/2-12 1/2 does not reduce the number because this anomaly is a legacy from the time of Jayaratha himself having been retained in his script itself. The sum total of the printed verse-numbers at 5842, therefore, does not give the correct picture because of several printing mistakes and editorial lapses resulting in occasional duplication and omission of numbers as well as treatment of half-verses as full ones. An effort has been made to assemble all such cases in the chart given below to offer a tabular view.

1. If we go by the printed numbering of the pages the total rises to 3721, but the page No. 308 in the 3rd volume, page No. 92 in the 7th volume (between 11th and 12th Ahnikas) and page No. 128 in the 10th volume are blank. The text of the new edition has 3725 pages spread over six volumes (vols 2-7) with seven intervening pages left blank (925, 1088, 1292, 2184, 2440, 2726, 2854). Thus the actual number of pages tallies at 3718.

<i>Volu- mes.</i>	<i>Ahnika-</i>	<i>Mis- print!</i>	<i>Verses missing</i>	<i>Half-verses Num- bered</i>	<i>Half-verses Numbering omitted</i>	<i>Repe- tition of number</i>	<i>Repe- tition of verses</i>	<i>Printed number of verses</i>	<i>Actual number of verses</i>	<i>Ahnika- wise pages</i>	<i>Total of printed number of pages in the volume</i>	<i>Remark</i>
(1)	(2)	(3)	(4)	(5)	(6)	(?)	(8)	(9)	(10)	(11)	(12)	(13)
	I	207 for 107	58		Between 200-201 Between 244-245	136 (half- verse)		333	334	1-310		
		105 for 205			After 333							
	11			17 50				50	49	1-42	352	(310+42)
II	111			30 37 38 40	Before 1 Between 64-65 „ 85-86 „ 107-8 „260-61 After 293			293	294	1-264	264	
III	IV v			1 1	After 278 Between 157-58 After 158			278 158	278 158 1/2	1-307 309-471 (163 Pages)	471	308 blank

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
IV	vi			1 251	After 251			250	250	1-203		
	VII			1	Between 70-71			71	71	1-58	261	(203 + 58)
V	viii	33 for 330 332for331 352for351		1				452	4 5 1 1/2	1-284	284	
VI	ix			1 314				314	313	1-250	250	
VII	x			1	After 309			309	309	1-208		
	xi			1 60 118				118 26	116 1/2 25 1/2	1-91 93-108 (16 pages)	316	(208 +108) P. 92 blank between XI & XII Ahnikas.
VIII	xiii			129 208	Between „ 127-28 „ 206-207 After 361 After 46			- 361 46	361 1/2 46 1/2	1-214 215-239 (25 pages)	239	
IX	xv	389 for 379		378	After 612 two half verses)			612	612 1/8	1-285	285	
	xiv											

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(II)	(12)	(13)
X	XVI XVII			204	Before 1			311 122	311 122	1-127 129-176 (48 pages)		P. 128 blank
	XVIII				Before 1			11	11 1/2	177-181 (5 pages)		
	XIX			56	Before 1			56	56	182-205 (24 pages)		
	XX				After 15			15	15	206-212 (7 pages)		
	XXI							61	60 1/2	213-243 (31 pages)		
	XXII							48	47 1/2	244-261 (18 pages)		
	XXIII							103	102 1/2	262-305 (44 pages)		
	XXIV							24	23	306-314 (9 pages)		
	XXV			24				29	28 1/2	315-327 (13 pages)		
	XXVI							76	75 1/2	328-356 (29 pages)		
	XXVII							59	58 1/2	357-380 (24 pages)	380	
XI	XXVIII XXIX				After 434 Before 1 After 291			434 291	434 291 1/2	1-184 1-172		(184 + 172)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
XII	xxx			1	Before 1			123	123	173-222 (50 pages)		Pagination begins at 173
	xxxI				After 163			163	163 1/2	223-302 (80 pages)		
	xxxII				Before 1 After 67			67	68	303-335 (33 pages)		
	xxxIII				Before 1			32	32 1/2	336-351 (16 pages)		
	xxxIV				Before 1 After 2 (1 + 1/2 Verses)			2	4	352-354 (3 pages)		
	xxxv							44	44	355-380 (26 pages)		
	xxxVI				Before 1 After 15			15	16	381-390 (10 pages)		
	xxxvii				Between 32-33		37.4-5 as 37.10 1/2 - 12 1/2	85	85 1/2	391-435 (45 pages)	263	

(a) TWO TYPES OF TEXTUAL ANARCHISMS

Coming to the KSTS edition of which the MLBD¹ edition is a reprint, we find that it requires a through critical editing. It suffers from two types of textual anarchisms - (i) those which were confronted by Jayaratha and have been taken care of in the course of our treatment of his and which offer really serious problems of textual reconstruction and (ii) others which concern *editing* and printing errors which are not so serious but often create misleading situations. It is the latter we propose to look into briefly for the present.

(b) BASIC MSS OF THE KSTS EDITION

In the absence of any editorial note or preface we have practically no idea about the MSS on which this edition is based. From the occasional footnotes, however, Mukund Ram Shastri, the editor, seems to have consulted four MSS which have been referred to by Nagari letters Ka, Kha and Ga plus one on which rests the text and which has not been indicated by any letter.² Out of the remaining MSS the Ga manuscript seems to be most complete as several missing portions have been filled only with the aid of this MS.³ Notwithstanding our ignorance about

1. Motilal Banarsidass

2. It is equally probable to think that there were only three MSS from which the model MS was prepared by M.R. Shastri. Whatever the case it does not alter the position much.

3. “वेद्या हि” (T.A. 1.126) इति संपूर्णपद्यं ग० पुस्तकात् पूरितमस्ति ।
T.A.V., 1, p. 165, fn.

× × ×
प्रवृत्तोहम् इत्यारभ्य प्रत्ययवाच्य इत्यन्तः पाठो ग० पुस्तकात् पूरितोऽस्ति ।
Ibid., p. 166

वक्ष्याम इति आरभ्य बहुप्रकारम् इत्यन्तः पाठो ग० पुस्तकात् पूरितोऽस्ति ।
(Ibid., p. 179.) etc. etc.

the principles employed in finalization of the printed text the sustained and patient labour put in by the editor and his team of Panditas is easily visible with the result that a largely readable and complete text of an important treatise is in our hands.¹ Besides determining the acceptable readings and pointing out the respective variants, the editor has also corrected the patently corrupt readings.² Of course it is not a very frequent activity. It appears that the text of the Ahnikas from first to thirteen was more corrupt than the later ones as the profusion and frequency of footnotes suggest. Even among the initial Ahnikas the 1st was most defective and the incidence of mistakes has been gradually on the declining scale in the subsequent ones. From 14th onwards footnotes become conspicuous by their absence. At some places he offers interpretive comments,³ but he does so very rarely. Wherever feasible, the editor has tried to trace the portions of the cited *text* to its published edition, if available. Although he is not absolutely regular on this score, his efforts have proved quite

1. Except the following portions which show some unfilled gaps -

- (i) T.A. 15.378
- (ii) T.A.V., I, p. 40 (on T.A. 1.18, quotation from the Srlkanthi)
- (iii) Ibid., III, p. 107 (on T.A. 4. 100)
- (iv) Ibid., VII, p.66 (on T.A. 10.83-84)
- (v) Ibid., VII, p.67 (on T.A. 10.85)
- (vi) Ibid., XI, p.38 (on T.A. 29.52-54, quotation)

2- सं ५ ख० पु० श्रीमद्भट्टादिरिति शोधितः पाठः ।

Fn., ibid, I, p. 29

3. Vide, ibid, I, p. 4, fn. 1, which deals with the concept of Jagadananda. Also see, ibid., I, p. 15 fn. 3, on

समयलोपावहं महात्मनाम् महागुरुणां तिन्दात्रीजम् ।

helpful. For example, he has tried to identify Jayaratha's citations from the *SV.T*, in the printed edition and at times has even pointed out to the variations, if any.¹ Out of the twelve volumes he has appended averse-index to six from 3rd to 8th and has also purveyed citation-index in the 3rd and 6th volumes.

(c) PRINTING MISTAKES

It will not be out of place to refer the reader to the patently glaring printing mistakes in the printed edition. Some of which may be sampled as below -

- (i) T.A. 19 reads अदृष्टप्रकटीकुर्मो for अदृष्टं प्रकटीकुर्मो
- (ii) T.A. 1291 reads समुच्चारश्चिदात्मता for समुच्चारश्चिदात्मनो²
- (iii) T.A. 1298 reads संख्याधिक्यं for सांख्याधिक्यम्³
(i.e., सांख्याद् आधिक्यम्)
- (iv) T.A. 1301 reads स्थानभित् for स्नानभित्⁴
- (v) T.A. 1302 reads द्रव्ययोग्यमर्चा for द्रव्ययोग्यत्वमर्चा⁵
- (vi) T.A. 1312 reads कलावेक्षा for कालापेक्षा⁶
- (vii) T.A. 1316 reads परीक्षाचार्यकरणं for परीक्षाचार्यकरणम्⁷
- (viii) T.A. 1324 reads बोधः for वेधः⁸
- (ix) T.A. 37.75 reads भ्रातापि तस्याः for भर्तापि तस्याः⁹
- (x) T.A.V., V, p. 145 reads सर्वत्र पूर्वशास्त्रप्रक्रियया for सर्वत्र श्रीपूर्वशास्त्रप्रक्रियया

1. श्रीस्वच्छन्दे तु लवणोदधिमित्यस्यानन्तरं इत्यधिकः पाठः ।
T.A.V., V, p. 57 Fn. 1

2. This reading becomes clear when construed with reference to its proper place of treatment in the 5th Ahnika, specially T.A. 5.62.

3. Cp. T.A. 13.3

4. Cp. ibid. 15.38

5. Cp. ibid. 15.160 and 15.180

6. Cp. ibid. 19.7

7. Cp. ibid. 23.2

8. Cp. ibid. 29.169

9. Retention of such readings creates **historical anomalies**.

These printing mistakes are such as to give wrong idea of the subject matter proposed to be discussed in the *Tantraloka*. There are others which are quite obvious but do not injure the spirit of the text. Some instances may be sampled as under -

- (i) T.A.V., III, p. 160 reads भयोपरञ्जनं for मेयोपरञ्जनम्
- (ii) T.A. 4.271 reads न तस्य च निषेधो for न तस्य च निषेधो
- (iii) T.A.V., IV, p. 203 reads लब्धसिद्धीति for लब्धसिद्धिरिति
- (iv) T.A. 7.63 reads स स्पन्दे खे for स स्पन्दे खे
- (v) T.A.V., VIII, p. 1 reads अधिकारभेदम् उपदिष्टं for अधिकारभेद उपदिष्टः
- (vi) T.A.V., VIII, p. 86 reads मत्तादीनां तत्त्वं for मत्तादीनां तत्त्वं
- (vii) T.A.V., IX, p. 44 reads यदीति स्थाने for यदिति स्थाने
- (viii) T.A.V., IX, p. 48 reads ज्ञेयसंकल्पनारूपम् for ज्ञेय संकल्पनारूपम् (T.A. 15.86)
- (ix) T.A. 29.255 reads वेदं गुरवो रहस्यविदः for वेधं गुरवो रहस्यविदः
- (x) 37.72 reads परिहारमथो चिकीर्षन for परिहारमथ

In the case of certain readings the problem is complicated when the MSS under reference do not have other -variants than the printed one and the same text is retained in the *Tantraloka* and the *Tantraloka-viveka* both. For instance the T.A. 1.264 reads Laksyam which is retained by Jayaratha in his *Viveka*. It, however, must be Laksanam if a coherent meaning is to be derived. Sometimes one comes across a very interesting phenomenon. The editor retains चन्द्रिकाशांतातपसः in the T.A. 10.287 whereas in the *Viveka*

(Vol. I, p. 236) he adopts चन्द्रिकापास्तमसः while referring to the same verse. It is, therefore, apparent that the required editorial vigilance has been wanting and as a result the two portions were never coordinated, as it were.

(d) NUMBERING ERRORS

Besides printing, there is a variety of numbering errors. The simplest one is that of printing error. For instance, commentary on the *T.A.* 8.285 is printed as 8.281. Similarly, while the commentary is marked as relating to the *T.A.* 1.58 the verse bearing number 1.58 is not indicated. Another anomaly that is visible from the chart appearing on pp. 156-159 is that several verses have been left unnumbered. For example, the half-verse between *T.A.* 37.32 and *T.A.* 37.33 has been left unnumbered. Such instances are many and they have been duly shown in the table. This has made the problem of correct serialization more chaotic. While considering the style of Abhinavagupta we noted that he has adopted a style in which each preceding Ahnika ends with the first half of the concluding verse and the succeeding one begins with the latter half. This is what has been termed as Samcayanyaya by Jayaratha. In such an event there could have been one of the two editorial choices - to treat the verses as always marking either the chaptorial conclusions or the beginnings and number them accordingly. But the editorial practice has not been uniform in this regard. In some Ahnikas last verse has been treated as the concluding verse and has been numbered accordingly leaving the remaining half unnumbered

as has been done in the 17th Ahnika. In some other Ahnikas this practice has been abandoned. The first concluding half has not been marked, instead the next commencing verse has been given a number, as has been the practice in the 16th Ahnika. Another anomaly that is very conspicuous is that quite often the concluding half and the introductory half both have been marked as two full independent verses. For example Ahnikas 7-8, 12-13, 19-20, 21-22, 25-26 and 30-31 may be taken up. Another prevailing anarchy consists in not providing any number to such verses. This is evident from a perusal of the Ahnikas 28-29, 29-30, 32-33 and 33-34. An interesting aspect of such anarchious behaviour has resulted in one half being treated as one verse while the other half being conjoined with another and made part of it. This is very well illustrated by Ahnikas 16-17, where the concluding verse is numbered as 16.311 while the introductory half is merged with the first half of the second verse (17.2) and numbered as 17.1. Similar thing seems to have happened in the 13-14th Ahnikas also. The same practice has been reversed elsewhere, i.e. the last half has been fused with the penultimate verse making it appear as one full verse. For example, the *T.A.* 8.452, being the concluding one, should have been half and numbered either as 8.453 or as 9.1, but it is not so as it has been assimilated with the preceding half, i.e. *T.A.* 8.452 and allotted its number. Sometimes the concluding as well as the introductory verses both have not been numbered at all, as has happened in the Ahnikas 34-35. From these illustrations one gets a fairly adequate idea of the discrepancies abounding in the whole of the KSTS edition and the scope of improvements to be effected.

Lack of a uniform editorial policy coupled with printing errors has spread to the other areas of the text. When it relates to internal references by the *Viveka*, the quoted numbers differ from the actual ones. For instance, the quoted "verse shown as *T.A.* 9.244 is in fact *T.A.* 9.246. The same thing has been frequently repeated. Following are some such instances -

- (i) *T.A.V.*, VI, p. 180 quotes *T.A.* 8.260 but numbers it as 8.255.
- (ii) *T.A.V.*, VI, p. 179 quotes *T.A.* 8.253-260 but numbers it as 8.248-258.
- (iii) *T.A.V.*, VIII, p. 80 quotes *T.A.* 13.256 but numbers it as 13.252.

The problem is compounded when we notice that the reference appearing in the *T.A.V.*, III, p. 443 are not found in the *Tantraloka* under the given numbers and one quotation which the editor shows as constituting the *Tantraloka* 25.172 is found at variance with Jayaratha's statement who takes it as from the 29th Ahnika (i.e., *T.A.* 29.182).

Apart from these, there are some serious lacuna leading to interesting conclusions. For example, the colophon of the 17th Ahnika reading Viksipta Diksa has led to the naming of the Ahnika as Viksipta-diksaprakasana. It is only by examining the contents of the Ahnika we come to know that the reading in all probability should have been Vistradiksa,¹ and discover how funny the reading is.

1. Jayaratha in his commentary on the last verse of the 17th Ahnika says that जननादिसमन्विता दीक्षा in the text means विस्तृता दीक्षा, while in the 2nd half of the same verse (*T.A.* 18.1) Abhinavagupta proposes to discuss संक्षिप्तदीक्षा.

Similarly a uniform practice in respect of pagination is also wanting. While there is continuous pagination in all the volumes irrespective of the number of Ahnikas contained therein, some of the volumes, notahly Vth and XIth, have Ahnika-wise pagination. Likewise all the volumes have fresh pagination, hut volume XII continues it from volume XL¹

On all counts, thus, the greatest single handicap seems to be the absence of critical textual editing and uniform editorial practice.

(II) *Metres employed*

The *Tantraloka* is a versicular text like most Sanskrit works and though Abhinavagupta displays his poetic skill occasionally his main occupation is scholastic treatment. He seems to be quite at home in employment of a variety of metres and the following appear to be his favourite choice - Nardataka,² Anustup³, Upendravajra,⁴ Vasantatilaka,⁵ Arya,⁶ Rathoddhata,⁷ Sragdhara,⁸ Mandakranta⁹, Sardulavikridita¹⁰, Indravajra¹¹, Sikharini¹², Drutavilambita,¹³

1. This discrepancy does not exist in the new edition because of the running pagination in all the volumes.

2. T.A. 1.1

3. Ibid. 1.2, 3, 17, 32 etc.

4. Ibid. 1.5

5. Ibid. 1.8, 16; 37.48, 51, 60, 64, 67

6. Ibid. 1.20, 21; 26.63

7. Ibid. 1.201

8. Ibid. 1.330; 21.25

9. Ibid. 1.331; 2.39

10. Ibid. 1.332; 26.65

11. Ibid. 6.1

12. Ibid. 2.49; 3.23

13. Ibid. 2.50

Vamsastha¹, Prthvi² and Malini³. While he casts the *Tantraloka* mostly in the traditional Anustup metre he seems to be quite fond of Arya and Vasantatilaka also.

(III) *Topical organization and structural analysis*

(a) DIVISION INTO AHNIKAS

The whole *Tantraloka* is divided into 37 Ahnikas (lit. daily lessons). Although at one place Abhinavagupta seems to use the word in its literal sense,⁴ it usually stands for a chapter or section if the gross variation in the size of Ahnikas indicates anything. The fifteenth is the biggest Ahnika containing 612 verses and the thirtyfourth the smallest comprising just 4 verses. All other Ahnikas fall within these two extremes. The following exercise may be of some help in getting at the structural analysis of the *Tantraloka* -

<i>Number of verses</i>	<i>Ahnikas</i>
(1) 451 and above	8, 9, 15
(2) 301 to 450	1, 10, 13, 16, 28
(3) 101 to 300	3, 4, 5, 6, 11, 17, 23, 29, 30, 31
(4) 51-100	7, 19, 21, 26, 27, 32, 37
(5) 1 to 50	2, 12, 14, 18, 20, 22, 24, 25, 33, 34, 35, 36

1. T.A. 3.39

2. Ibid. 12.26

3. Ibid. 28.367

4. इत्यनुत्तरपदप्रविकासे शाक्तमौपयिकमद्य विविक्तम् ।

Concluding verse after T.A. 4.278.

Jayaratha adds अद्य इत्यनेन आह्निकशब्दार्थस्तात्त्विकः इति प्रकाशितम् ।

T.A.V., III, p. 307

The table pictures a very wide range. Although no clear cut guideline behind such a yawning gap is discernible, the nature of the subjectmatter to be treated seems to be the only answer. A feeble pattern, however, emerges in as much as the first half has claimed the larger slice of bigger chapters, whereas the second half abounds in the smaller ones. It is significant to note that while the earlier half is marked by preponderance of the theoretical discussion, the second by predominance of the procedural treatment.

(b) THREE DEVICES TO INDICATE SUBJECTMATTER

A welcome feature is that Abhinava has taken care to provide titles to all the Ahnikas focussing on their main subject matter. He utilizes three opportunities to ventilate his mind. He tries to entitle the chapters towards the end of the first Ahnika from verses 278 to 286 while discussing general topics and from verses 287 to 328 while discussing specific auxiliary topics. This is in the first place. He mentions the precise prospective contents in the introductory as well as the concluding verse in such a way as to give a definite name to the Ahnika under reference.¹ This is in the second place. While cross-

1. This is the standard practice with Abhinavagupta and his prologue and epilogue usually correspond to one another. He, however, gives up this practice in the sixth Ahnika where he initially promises to discuss Sthanaprakalpa as part of the external means called Anava, but ends up with the discussion on Kalatattva. Such a phenomenon, however, does not constitute a serious lapse or deviation because Sthanaprakalpa is a broader theme which includes the notion of Kalatattva.^b

a. स्थानप्रकल्पाख्यतया स्फुटस्तु बाह्योऽभ्युपायः प्रविचिन्त्यतेऽथ ।

referring to the contents of another Ahnika he occasionally, though not necessarily, alludes to the Ahnika in question by name. For instance, in the thirteenth Ahnika he refers to Lingoddharadiksa which is the subject matter of the 22nd Ahnika¹ and to Diksa-prastava² which occupies the 14th Ahnika or in the 9th Ahnika he refers to future Sadyonirvanadiksa³ which is the main theme of the 19th Ahnika. Likewise, he refers to the 13th Ahnika by name in the 1st Ahnika.⁴ Jayaratha closely follows his master and provides captions to all the Ahnikas in the chapterwise colophons. The two colophons, however, relating to the 34th and 37th Ahnikas do not record any name. Jayaratha's titles are invariably followed by the word 'PrakaSana'. It lends credence to the view that Jayaratha perhaps preferred '*Prakasa*' to '*Viveka*' as title for his commentary. Normally Jayaratha's nomenclatures echo those of Abhinavagupta but there have been some exceptions as well. This has happened in respect of the 16th and 17th Ahnikas. According to Abhinavagupta the 16th Ahnika dwells upon Putrakadiksa, but Jayaratha christens it as Prameyaprakasana (revealing the subjectmatter)

b. इति कालतत्त्वमुदितं शास्त्रमुखागमनिजानुभवसिद्धम् ।

Concluding verse of the 6th Ahnika.

1. स्वातन्त्र्यात्तु महेशस्य तेऽपि चेच्छिवतोन्मुखाः ॥
द्विगुणा संस्क्रियास्त्येषां लिङ्गोद्धृत्याथ दीक्षया । T.A. 13.281-82
2. ज्ञानोपायस्तु दीक्षादिक्रिया ज्ञानवियोगिनाम् ।
इत्यधुनैवास्तां स्वप्रस्तावे भविष्यति ॥ Ibid. 13.155
3. सद्योनिर्वाणदीक्षोत्थपुंविश्लेषे हि सा सती ।
श्लिष्यन्त्यपि च नो मूते तथापि स्वफलं क्वचित् ॥ Ibid. 9.177
4. तद्विस्तरेण वक्ष्यामः शक्तिपातविनिर्णये ।
समाप्य परतां स्थौल्यप्रसंगे चर्चयिष्यते ॥ Ibid. 1.139

which, in a sense, is of no consequence. Similarly, the 17th, according to Abhinavagupta, focusses on Jananadisamanvitadiksa, but Jayaratha names it as Vistrta-diksa-prakaSana (Viksiptadiksa in the printed text which is wrong as already discussed elsewhere) in contrast to the 18th Ahnika which incorporates Sarhksiptadiksa. In some places, notwithstanding Jayaratha's total dependence on Abhinava, his nomenclatures are somewhat less communicative or slightly wanting, if one may say so. For example, Abhinava designs the 19th Ahnika as discussing Sadyah-samutkrantiprada Diksa while Jayaratha names it as Sadya-utkranti-prakaSana (lit., revealing sudden death). In fact, Jayaratha adopts such a practice from here right upto the 25th Ahnika. Perhaps for the sake of brevity, he prefers dropping 'Diksa' or 'Vidhi' as the case may be.

(c) DIVISION OF AHNIKAS INTO GROUPS

Abhinavagupta broadly divides all the 37 Ahnikas into two groups. First thirty two Ahnikas except the first constitute one set and the remaining five, from 33rd to 37th, constitute the other. Their basic difference lies in the fact that while the first set dilates upon both - general as well as ancillary topics, the second set has no ancillary material to fall back upon. This also provides one of the reasons for the smaller size of the later Ahnikas. As we have already seen, Abhinavagupta directs all energies to nurture the *Tantraloka* as a Sastra. A scripture worth the name must have three essential parts - (i) topic or proposition to be enquired into, (ii) definition and (iii) examination (Uddesa, Laksana and Pariksa) respectively. UddeSa is nothing but an averment of the topic by

name which normally takes the form of question-answer between the teacher and the taught.¹ In fact this imparts tantric semblance to the tantric texts.² Laksana consists in deciphering the distinct character of the thing and Pariksa marks the total view which emerges after a thorough scrutiny of all the opposite positions.³ From this angle he attempts a second classification of Ahnikas. As such, he devotes the first Ahnika to the positing of Uddesas while other Ahnikas, from two to thirtyseven, focus on Laksana and Pariksa both. Here again, as pointed out earlier, in his treatment of Uddesas he underlines two categories of topics - general as well as ancillary - and discusses them from T.A. 1.278 to 1.284 and from T.A. 1.286 to 1.326 respectively. He has coined a special nomenclature as Purvaja (lit. anterior) and Anuja (posterior) standing for Samanya and Visesa - in that order.⁴ As we pointed out towards the beginning of this paragraph, thirtyone Ahnikas, from 2 to 32, define and examine general

1. तेनानुद्धाटितात्मत्वभावप्रथनमेव यत् ।

प्रथमं स इहोद्देशः प्रश्नः संशय एव च ॥

स्वयमेवं विबोधश्च तथा प्रश्नोत्तरात्मकः ।

गुरुशिष्यपदेऽप्येष देहभेदो ह्यतत्त्विकः ॥

T.A. 1.252/256

2. Cp. गुरुशिष्यपदे स्थित्वा स्वयं देवः सदाशिवः ।

पूर्वोत्तरपदैर्वाक्यैस्तन्त्रं समवतारयत् ॥

T.A.V., I, p. 268

quoted by Jayaratha from some unknown source, probably from the SV.T.

3. तस्याथ वस्तुनः स्वात्मवीर्याक्रमणपाटवात् ।

उन्मुद्रणं तयाकृत्या लक्षणोत्तरनिर्णयाः ॥

निर्णीततावद्धर्मांशपृष्ठपातितया पुनः ।

भूयो भूयः समुद्देशलक्षणात्मपरीक्षणम् ॥

T.A. 1.260-61

4. तत्रोच्यते पुरोद्देशः पूर्वजानुजभेदवान् ।

Ibid. 1.278

and ancillary topics both, while Ahnikas from 33 to 37 define and examine general topics alone.

(d) DEMARCATION OF THE PRIMARY AND SECONDARY TOPICS

We are highly indebted to Abhinavagupta for enumeration of the primary and secondary topics he touches upon in course of his treatment. Jayaratha, his dedicated commentator, takes upon himself to demarcate as to where an ancillary topic begins and where another takes over. Yet there are places where Jayaratha does not give any direct indication. As a result precise positioning has been a difficult task in such cases. An effort, however, has been made to demarcate the precise places of all the ancillary topics dealt with in the *Tantraloka* in the chart below indicating the items.

Number of Āhnika	Caption of Āhnika acc. to Jayaratha ¹	Caption of Āhnika acc. to Abhinava ²	General topic ³ (Purvajoddeśa)	Ancillary topic (Anujoddeśa) ⁴	Point of com- mencement of the ancillary topic
1	2	3	4	5	6
प्रथम	विज्ञानभेदप्रकाशन	विज्ञानसत्ताभेदोद्गार- प्रकटनपटु आह्निक or विज्ञानभित्प्रकरण ⁵	विज्ञानभेद	सर्वोद्देश ⁶ X	१.२२
द्वितीय	अनुपायप्रकाशन	अनुत्तरजप्तिरूपनिर्णया- त्मक प्रकरण	गतोपाय or अनुपाय	—	—
तृतीय	शांभवोपाय- प्रकाशन	परोपयिक प्रणिगदन or शाम्भवात्मवेदनकथन	परोपाय or शांभवोपाय	१. विश्वचित्प्रतिबिम्बत्व ⁷ X २. परामर्शोदयक्रम ३. मन्त्राद्यभिन्नरूपत्व	३.४ ३.६६ ३.२००

X Jayaratha does not indicate commencement. In such a situation it has been suggested by us.

1. Available in respective chaptorial colophons, hence specific mention of the source not made.

2. Generally available in the introductory and concluding verses of the respective Āhnika, hence specific mention avoided,

3. Vide T.A. 1.278-286

4. Vide ibid., 1.287-328

5-6. T.A. 1.287

7. Ibid. 1.288

1	2	3	4	5	6
चतुर्थ	शाक्तोपाय- प्रकाशन or शाक्तसमावेश- प्रकाशन	शाक्तोपायपण्डलकथन or शाक्तोपायविवेचन	शाक्तोपाय	१. विकल्पसंस्कार ¹ २. तर्कतत्त्व ३. गुरुसतत्त्व ४. योगाङ्गानुपयोगित्व ५. कल्पितार्थाद्यनादर ६. संविच्चक्रोदय ७. मन्त्रवीर्य ८. वास्तवजप्य ९. निषेधविधितुल्यत्व	४.२ ४.१३ ४.३३ ४.८६ ४.११५ ४.१२३ ४.१८१ ४.१६४ ४.२१३
पंचम	आणवोपाय- प्रकाशन	आणवाऽनुत्तरताभ्यु- पायकथन	नरोपाय or आणवोपाय	१. बुद्धिध्यान ² २. प्राणसमुच्चार ३. चिदात्म-उच्चार ४. परतत्त्वान्तःप्रवेश ५. (अन्तःप्रवेश) पथलक्षण ६. करण ७. वर्णतत्त्व	५.१६ ५.४३ ५.६२ ५.७४ ५.१०० ५.१२८ ५.१३१

1	2	3	4	5	6
षष्ठ	कालतत्त्वप्रकाशन	कालतत्त्ववदन ¹ (As part of स्थानप्रकल्प)	कालोपाय or कालाध्वन्	१. (प्राण)चारमान ² X २. अहोरात्रसंक्रान्त्यादि ³ ३. संहारचिन्ता ⁴ ४. वर्णोदय	६. २३ ६. ६३ ६. १३६ ६. २१६
सप्तम	चक्रोदयप्रकाशन (कालतत्त्वानुषक्त)	चक्रोदय-रहस्यभणिति	चक्रोदय	१. चक्रभेद ⁵ X २. मन्त्रविद्याभेद	७. ३ ७. ४२
अष्टम	देशाध्वप्रकाशन	देशाध्वगान or देशाध्वविभागकथन	देशाध्वन्	१. पुरपरिमाण ⁶ २. पुरसंग्रह ३. तत्त्वयोजन ⁷	८. २० ८. ४०६ ८. २०४
नवम	तत्त्वप्रकाशन	तत्त्वप्रविभागकथन	तत्त्वाध्वन्	१. कार्यकारणभाव ⁸ २. तत्त्वक्रमनिरूपण	९. ७ ९. ४८-४९

1. Abhinavagupta professes to discuss स्थानप्रकल्प as part of आणवोपाय in the beginning, but ends with elucidation of कालतत्त्व.

2. T.A. 1.292-93. Here Ira Bajpai translates चारमान as सूर्यादिसंचार whereas it is प्राणचक्षुः philosophy, p. 502.

3. It ought to be अहोरात्रसंक्रान्त्यादिकर्मविकल्पन if we go by Jayaratha.

4. In fact it ought to be सृष्टिसंहारचिन्ता.

5. T.A. 1.293

6. Ibid. 1.294

7. In the body of the text the order enjoined in the Karika has been reversed.

8. T.A. 1.294-95

1	2	3	4	5	6
दशम	तत्त्वभेदप्रकाशन	तत्त्वभेदकथन	तत्त्वभेदन	१. वस्तुधर्म ¹ २. तत्त्वविधि ३. जाग्रदादितिरूपण ४. प्रमातृभेद ²	१०. १६ १०. ६७ १०. २२७ —
एकादश	कलादिप्रदर्शन ³	कलाध्ववचन or कलाध्वविस्तरनिर्णय	कलाध्वन्	१. कलास्वरूप ⁴ X २. एक-त्रि-पञ्चाद्यैस्तत्त्वपरिकल्पन ३. वर्णभेदक्रम ४. सर्वाधारशक्तिनिरूपणX	११. २ ११. ३५ ११. ४३ ११. १०६
द्वादश	अध्वोपयोगप्रकाशन	अध्वोपयोगप्रकाशन	अध्वोपयोग	१. अभेदभावना २. कम्पह्लास	१२. ४ १२. १८
त्रयोदश	शक्तिपातप्रदर्शन ³	शक्तिपातक्रमविवेचन	शक्तिपाततिरोहिति or शक्तिपातपरीक्षा	१. सांख्याधिक्य ⁵ X २. मलादितत्त्वX ३. शक्तिविचित्रता ⁶ X ४. अतपेक्षित्वसिद्धिX ५. तिरोभाववैचित्र्य	१३. ३ १३. ४३ १३. १२६ १३. २८३ १३. ३११

1. T.A. 1.295-96

2. Left undiscussed.

3. Jayaratha deviates from his usual nomenclature. Mark प्रदर्शन for प्रकाशन.

4. T.A. 1.296-97

5. Ibid. 1.298-99. Read सांख्याधिक्य for संख्याधिक्य in the Karika. It is not 'superiority of Sankhya' as Ira Bajpai takes it (Philosophy, p. 504), but "superiority to Sankhya".

6. Better read शक्तिपातविचित्रता.

1	2	3	4	5	6
चतुर्दश	दीक्षोपक्रमप्रकाशन	दीक्षोपक्रमप्रदर्शन	दीक्षोपक्रमण	१. तिरोभावव्यपगम ¹ X २. ज्ञानपरिपूर्णता ३. उत्क्रान्त्यनुपयोगित्व	१४. २० १४. २७ १४. ३२
पञ्चदश	समयदीक्षाप्रकाशन	समयदीक्षणप्रकाशन or यागनिरूपण ⁴	समयित्वविधि or सामयी दीक्षा	१. शिष्यौचित्यपरीक्षा ² २. स्नानभेद ³ ३. स्थानकल्पन ४. सामान्यन्यासभेद ५. अर्घपात्र (विधि) ६. अर्घपात्रप्रयोजनX ७. द्रव्ययोग्यत्व ८. बहिरर्चा ९. द्वारार्चन or द्वारपूजाविधि १०. प्रवेशX ११. दिक्स्वरूप १२. देहप्राणादिशोधन १३. विशेषन्यासवैचित्त्य १४. सविशेषार्घभाजन or विशेषार्घपात्र	१५. २० १५. ३० १५. ८० १५. ११५ १५. १४६ १५. १५३ १५. १६० १५. १८० १५. १८३ १५. १९३ १५. १९४ १५. २३२ १५. २३६ १५. २८८

1. T.A. 1300

2. Ibid. 1301-307

4. याग is नित्यकर्मात्मक. नित्यकर्म begins.

3. Read स्नानभित् for स्थानभित् in the Karika.

1	2	3	4	5	6
				१५. प्राणबुद्धिचित्स्वध्वन्यास- पूजने देहपूजाX	१५. २६५
				१६. अन्यशास्त्रगणोत्कर्ष	१५. ३१०
				१७. सर्वतः चक्रपूजा ¹	१५. ३२३
				१८. क्षेत्रग्रह	१५. ३६६
				१९. पंचगव्यX	१५. ३७१
				२०. भूगणेशपूजनX	१५. ३७४
				२१. अस्त्रार्चाX	१५. ३७६
				२२. वल्लिकार्यं	१५. ३८८
				२३. अग्निग अधिवासन (चर्वादि- स्थापन)	१५. ४११
				२४. तर्पण	१५. ४१८
				२५. चरुसंसिद्धि	१५. ४३६
				२६. दन्तकाष्ठान्तसंस्क्रिया ² X	१५. ४४७
				२७. शिवहस्तविधि	१५. ४५६
				२८. शय्याकृत्पुति	१५. ४७४
				२९. स्वप्न-संबन्धि सामयकर्म or सामयकर्म	१५. ४९४
				३०. समय	१५. ५२१

1. It is सर्वस्य मन्त्रचक्रस्य पूजा. 2. Jayaratha calls it दन्तसंस्कार.

1	2	3	4	5	6
षोडश	प्रमेयप्रकाशन	पुत्रकत्वसिद्धिरूपण ¹ or पुत्रकदीक्षानिरूपण	प्रमेयप्रक्रिया (शक्तिपातावसरे गुरोर्दीक्षासंब- न्धिनी)	१. मण्डलात्मानुसंधान ² X २. निवेद्यपशुविस्तर ३. अमृतपणX ४. स्वस्वभावदीपन ५. शिष्यदेहस्य अष्टव्यासविधि ६. शोधशोधकादिविचित्रता ७. दीक्षाभेद ८. परन्यास ९. मन्त्रसत्ताप्रयोजनX १०. योजनिकाभेद	१६.५ १६.२८ १६.४८ १६.८० १६.८७ १६.९६३ १६.२०७ १६.२५२ १६.२६५
सप्तदश	विस्तृतदीक्षा- प्रकाशन ³	भैरवतादात्म्यदायिनी- प्रक्रियानिरूपण or जननादिसमन्वितदीक्षा- कथन	पौत्रिकविधि	१. सूत्रकल्पित ⁴ २. तत्त्वशुद्धि ⁵ ३. पाशदाहX ४. योजन ⁶ ५. अष्टभेद	१७.३ १७.७ १७.६७ १७.७८ १७.११८

1. If we compare the T.A. 1.280-81 with the T.A. 1.310 and the contents of the 17th Ahnika it appears that there is some confusion in the order of the T.A. 1.280-81 • पौत्रिकविधि should follow प्रमेयप्रक्रिया and not the other way round as is found in the text.
2. T.A. 1.307-309
3. As discussed elsewhere, Jayaratha's reading, i.e. विक्षिप्तदीक्षा-प्रकाशन is to be amended as above.
4. T.A. 1.310
5. This has earned the name of the Ahnika as तत्त्वदीक्षाप्रकरण, vide Jayaratha's remarks on T.A. 29.205 (T.A.V., XI, p. 133).
6. In fact it ought to be योजनिका.

1	2	3	4	5	6
अष्टादश	संक्षिप्तदीक्षा- प्रकाशन	(शिवतापस्तिदा)- संक्षिप्तदीक्षाकथन	संक्षिप्तदीक्षा	१. जननादिविहीनत्व ¹ २. मन्त्रभेद	१८.१ १८.३
एकोनविंश ²	सद्य उत्क्रान्ति- प्रकाशन	(सद्यःसमुत्क्रान्तिप्रदा- दीक्षानिरूपण) or सद्यः समुत्क्रम	सद्योनिर्वाणदीक्षा	१. कालापेक्षा ³ २. कृपाण्यादिन्यास ⁴ ३. शरीरग चार ४. ब्रह्मविद्याविधि	१९.७ १९.१० १९.१५ १९.२४
विंशतितम	तुलादीक्षा-प्रकाशन	(जनाश्वासप्रदायिनीदीक्षा) or तुलाशुद्धिदीक्षाकथन	तुलादीक्षा	१. अधिकारिपरीक्षा ⁵ २. अंतःसंस्कार ३. तुलाविधि ⁶	२०.८ २०.१५ २०.११
एकविंश	परोक्षदीक्षा- प्रकाशन	परोक्षदीक्षानिरूपण	पारोक्षी दीक्षा	१. मृतजीवद्विधि ⁷ २. जालोपदेश ⁸ ३. संस्क्रियागण ४. (संस्क्रियागणगत) बलाबल- विचार	२१.६ २१.२४ २१.३२ २१.४६

- 1 T.A. 1.311.
- 2 Not एकान्तीविश as is usually printed.
- 3 T.A. 1.312. Read कालापेक्षा for कलावेक्षा in the Karika.
- 4 Jayaratha calls it क्षुरिकादिन्यास.
- 5 T.A. 1.313
- 6 In the body of the text the order between 2nd and 3rd अनुजोद्देशः has been reversed.
- 7 T A 1 314
- 8 Also known as महाजालप्रयोगविधि.

1	2	3	4	5	6
द्वाविंशतितम	लिङ्गोद्धार- प्रकाशन	लिङ्गोद्धारदीक्षाकथन	लिङ्गोद्दृष्टिक्रम or लिङ्गोद्धार	१. श्रवण ^१ २. अभ्यनुज्ञान ३. शोधन ४. पातकच्युति ५. शङ्काच्छेद	२२.१४ २२.१७ २२.२२ २२.२३ २२.४५
तयोविंशतितम	अभिषेकप्रकाशन	अभिषेकविधिनिरूपण	अभिषेकविधि	१. परीक्षाचार्यकरण ^२ X २. तद्व्रत (विद्याव्रत)X ३. मतिहरण ४. तद्विभागX (विषयविभाग) ५. साधकत्व	२३.२ २३.३१ २३.५१ २३.६६ २३.१०१
चतुर्विंश	अन्त्येष्टिप्रकाशन	अन्त्यसंस्क्रियाप्रतिपादन or अन्त्येष्टियागप्रतिपादन	अन्त्ययाग or अन्त्येष्टि or अन्त्येष्टिदीक्षा or सान्यासिकी दीक्षा	१. अधिकारी ^३ २. संस्कारX ३. संस्कारप्रयोजन	२४.२ २४.१८ २४.२१
पंचविंशतितम	श्राद्धप्रकाशन	श्राद्धविधिनिगदन or श्राद्धप्रकाश	श्राद्धकृतृप्ति	१. प्रयोजन ^४ २. भोगभोगदानेन विधि (श्राद्धस्य भोगभोगदानहेतुता)	२५.८ २५.२१

1. T.A. 1.315

3. Ibid. 1.317

2. T.A. 1.316. Read परीक्षाचार्यकरणम् for परीक्षाचार्यकरणम् in the Karika

4. Ibid. 1.318

1	2	3	4	5	6
षड्विंश	स्थण्डिलपूजा- प्रकाशन	स्थण्डिलयागकथन or शेषवृत्तिनिरूपण	शेषवृत्ति ^१	१. शेषवृत्तिप्रयोजन ^२ २. स्थण्डिलगत परा नित्या अर्चा	२६.२ २६.३६
सप्तविंश	लिङ्गार्चप्रकाशन	लिङ्गार्चसंप्रकाशन or लिङ्गपूजाकथन	लिङ्गार्चा (नित्यावशेषरूपा पूजा)	१. लिङ्गभेद ^३ (बहुधा लिङ्ग- स्वरूप) २. अक्षसूत्रनिरूपण ३. पूजाभेद	२७.१२ २७.३० २७.५६
अष्टाविंश	पर्वपवित्रकादि- प्रकाशन	नैमित्तिकप्रकाश or नैमित्तिकविधिकथन or पर्वपवित्रप्रभृतिप्रभेदि- नैमित्तिककर्म ^४	निमित्तज बहुभित्तपर्वपवि- त्रादि	१. नैमित्तिकविभाग ^५ २. नैमित्तिकप्रयोजनविधि ३. पर्वभेद ४. पर्वभेदविशेषX ५. चक्रचर्चा ^५ ६. चक्रार्चन	२८.६ २८.६ २८.१० २८.३१ २८.६० २८.७६

1. Also described as अनुयागविधि in later Ahnikas vide T.A. 28. 60; 29. 175 and 29.178.

2. Ibid. 1.319

3. Ibid. 1.319-20

4. Ibid. 1.320-323

5. Jayaratha inserts two more ancillary topics - one Pavitrakavidhi after the 6th and the other, i.e.

तीर्थयातनचर्चा after the 8th topic. See discussion below.

6. नैमित्तिककर्म begins.

1	2	3	4	5	6
				७. गुर्विद्यन्तदिनाद्यर्चाप्रयोजन- निरूपण ^{1X}	२८. १६२
				८. मृत्तिपरीक्षा	२८. २१६
				९. योगीशीमेलकादिविधि	२८. ३७१
				१०. व्याख्याविधि	२८. ३८५
				११. श्रुतविधि	२८. ३९५
				१२. गुह्यपूजाविधि	२८. ४२३
एकोनविंश	रहस्यविधि- प्रकाशन	रहस्यविध्यभिधान or रहस्यविधिपरिचर्चा	रहस्यचर्चा	१. अधिकारिभेद ²	२९. २
				२. सिद्धपत्नीकुलक्रम	२९. २९
				३. अर्चाविधि	२९. ५६
				४. दौतविधि	२९. ६६
				५. रहस्योपनिषत्क्रम ^X	२९. १६९
				६. दीक्षाविधि	२९. १८६
				७. अभिषेक	२९. २२५
				८. वेध (दीक्षा) ³	२९. २३६

1. Jayaratha explains it as गर्वादिजन्मदीक्षाप्रायणादिना अर्चाप्रयोजनादिनिरूपणम्. T.A.V., XI, p. 85

2. T.A. 1.323-24

3. Read वेध for बोध in the Karika.

1	2	3	4	5	6
त्रिंश	मन्त्रादिप्रकाशन	लिककुलक्रमयोगिमन्त्र- कदम्बकनिरूपण or मन्त्रविद्यादिस्वरूपोपवर्णन	मन्त्रौघ	१. मन्त्रस्वरूप ^१ २. मन्त्रवीर्य	३०.४ ३०.२१
एकत्रिंश	मण्डलप्रकाशन	मण्डलसद्भावसंक्षेपा- भिधान or मण्डलविधिकथन	मण्डल	१. शूलाब्जभेद ^२ X २. व्योमेशस्वस्तिकादिनिरूपण	३१.७ ३१.१३२
द्वात्रिंश	मुद्राप्रकाशन	मुद्रासंप्रकाशन or मुद्राविधिकथन	मुद्रिकादिविधि ^३	१. गुणप्रधानताभेद ^४ २. स्वरूप ३. वीर्यचर्चन ४. कालभेद ^५	३२.४ ३२.१० ३२.६३ ३२.६६
त्रयस्त्रिंश	एकीकारप्रकाशन	चक्रभेदैकीकारनिरूपण or शास्त्रार्थैकीकारोदय	एकीकार ^६		
चतुस्त्रिंश	७	स्वस्वरूपप्रवेशकथन	स्वस्वरूपप्रवेश		

1. T.A. 1. 3. 2. 5. 2. Ibid. 1.325-26

3. मुद्रा is necessary for काम्य कर्म which, however, is not discussed by the *Tantraloka*. Cf. T.A. 32.8

4. Ibid. 1.326-27

5. Read कालभेद for कलाभेद in T.A. 1.327

6. From here onwards the distinction between primary and secondary topics disappears. In a sense, only the general issues are now discussed. As such, the commencement of ancillary issues has not been indicated.

7. Jayaratha's colophon does not indicate any title for this Ahnika.

1	2	3	4	5	6
पंचत्रिंश	शास्त्रसंमेलन	समस्तशास्त्रमेलनकथा	शास्त्रमेलन		
षट्त्रिंश	आयातिक्रम- निरूपण	शास्त्रायातिकथन	आयाति		
सप्तत्रिंश	उपादेयभावादि- निरूपण	उपादेयभावनिरणय	उपादेयभाव		

(e) TREATMENT OF ANCILLARY TOPICS

Even a cursory perusal of the above chart indicates that Abhinavagupta has been very thorough and exact in the handling of his treatise. Yet there seem to have happened certain modifications to his original scheme as we proceed with the actual treatment. As usual Jayaratha is a great help at such places. According to Abhinavagupta the ancillary topics under Anavopaya (Vth Ahnika) are seven in number. While subscribing to the scheme of Abhinavagupta, Jayaratha suggests that these seven items may be easily grouped under four Prameyas (topics) namely Uccara, Dhyana, Karana and Varna. However, after the fourth Prameya or ancillary topic as discussed in the 5th Ahnika, Abhinavagupta undertakes to discuss the 5th Prameya called Sthanaprakalpa¹ in the sixth Ahnika which also focusses on other aspects of Anavopaya.

In the 7th Ahnika, the second ancillary topic i.e., Mantravidyabheda, is purportedly treated as one topic by Abhinavagupta while Mantra and Vidya both have to be taken separately and understood, consequently, as Mantracakrabheda and Vidyacakrabheda. In the 8th Ahnika the original order of the 2nd and 3rd ancillary items as outlined in the prefatory remark² has been reversed in the course of treatment. Thus the 2nd topic, Purasarthgraha, commences at T.A. 8.406 while the third, Tattvayojana, at T.A. 8.204. Perhaps the reason was Abhinavagupta's

1. इदानीमाणवोपायस्यैवाङ्गभूतमुच्चारदिप्रमेयचतुष्टयानन्तरोद्दिष्टं
स्थानकल्पनाख्यं परमं प्रमेयं द्वितीयेनाद्येन अवतारयितुमुपक्रमते ।

T.A.V., IV, p. 5

2. परिमाणं पुराणां च संग्रहस्तत्त्वयोजनम् ।

T.A. 1.294

desire to treat the 1st and 3rd topics in detail and the 2nd in brief.¹

Coming to the 10th Ahnika one notices that the declared focus of the chapter is on the subdivisions of categories (Tattvabhedavidhi), but Abhinavagupta in the same sequence enters into an elaborate discussion on the subdivisions of regions (Bhuvanabhedavidhi, commencing at *T.A.* 10.151) without openly enlarging the scope of the chapter. Moreover, the fourth ancillary topic, variety of knowing subjects (Pramatrabhedha), finds a specific mention in the prefatory enumeration of ancillary items², yet it has not been taken up for a separate treatment by Abhinavagupta later. Jayaratha has tried to justify it as a deliberate omission since subjective variety is inherent in all the preceding sub-topics.³ Next comes consideration of the twin cosmic passages called word-passage and meaning-passage (Sabdadhvan and Arthadhvan). The former consists of Bhuvana, Tattva and Kala; and the latter of Varna, Pada and Mantra. Abhinavagupta devotes five full chapters and a part of the sixth chapter to the treatment of passage of meaning (Arthadhvan) whereas he spares only part of one chapter i.e., 11th (in addition to certain occasional references in the 6th and 7th Ahnikas), which is avowedly devoted to the treatment of the subpassage of Kala (one of the three sub-passages constituting Artha-

1. अथ सकलभुवनमानं यन्मह्यं निगदितं निजैर्गुरुभिः ॥

तद्वक्ष्यते समासाद् बुद्धौ येनाशु संक्रमेत् ।

T.A. 8.406-7

2. वस्तुधर्मस्तत्त्वविधिर्जाग्रदादितिरूपणम् ॥

प्रमातृभेद इत्येतत्तत्त्वभेदे विचार्यते ।

Ibid. 1.295-96

3. प्रमातृभेदश्च वस्तुधर्मादिषु त्रिष्वपि प्रमेयेषु अन्तः प्रतिपदमुक्तः, इति तेन नेह पृथगुपात्तः ।

T.A.V., VII, p. 207

dhvan), for the treatment of Sabdadhvan. All the three sub-passages of word namely Varnadhvan, Pada-dhvan and Mantradhvan have been subsumed under the third ancillary item called Varnabhedakrama commencing at the *T.A.* 11.43. The subsequent Ahnikas till 14th do not call for any comment. In the 15th Ahnika two things attract our attention. One, the 28th ancillary topic is introduced as Samaya Karma by Jayaratha,¹ while Abhinavagupta takes it as Samaya Karma relating to sleep². Two, Ahnikas from 15th to 27th form a cluster dealing with daily rites (Nityakarma) whereas the 28th deals with occasional rites (Naimittikakarma). However, the colophon of the 15th Ahnika in Jayaratha's commentary also hints at inclusion of Naimittika in the 15th.³ If our understanding of the text is adequate, it offers a fit case for future investigation as to how Naimittika could prematurely creep in at this point. Similarly the tenth ancillary issue in the 16th Ahnika i.e., Mantrasattaprayojanam is a bit confusing. From the prefatory remark⁴ it looks like single item meaning 'purpose of the existence of Mantra' whereas in treatment it actually has twin elements, the phrase meaning "existence and purpose of Mantra".⁵ In a sense, two simple ancillary issues instead of one complex item would have been far better. But Abhinavagupta prefers it that way.

1. इदानीं सामयं कर्म अभिधातुमाह T.A.V., IX, p. 245
2. स्वप्नस्य सामयं कर्म समयाश्चेति संग्रहः ॥ T.A. 1.306
3. नित्यनिमित्तादिवहुप्रकारकर्मप्रपञ्चपञ्चमुखः ।
पञ्चदशकमाल्लिकमिदं व्यपञ्चयज्जयखाभिष्यः ॥
T.A.V., IX, p. 285
4. दीक्षाभेदः परो व्यासो मन्त्रसत्ताप्रयोजनम् । T.A. 1.309
5. एवं मन्त्राणां सत्तामभिधाय प्रयोजनमप्याह ॥ T.A.V., X, p. 114

As we march ahead we are further confronted with deviations from the original scheme. The 20th Ahnika is titled as Tuladiksaprakasana which actually constitutes the 3rd ancillary topic as envisaged in the prefatory verse.¹ In this verse Antahsamskara figures as the 2nd ancillary theme. Abhinavagupta, however, reverses the order during treatment and discusses Tulavidhi first and Antahsamskara later. Jayaratha takes due cognizance of this drift.² We come across a slightly different phenomenon in the 21st Ahnika. Abhinavagupta talks of four ancillary topics under this Ahnika in his prefatory remarks³, but Jayaratha seems to have dropped the 3rd item namely Samskriyagana. In his view the fourth item, Balabalavicara, immediately follows the 2nd i.e., Jaiopadesa.⁴ Perhaps this is the reason Jayaratha does not indicate the beginning of the 3rd ancillary theme. Sometimes Jayaratha adds certain ancillary item not provided for by Abhinavagupta originally. In the 28th Ahnika Jayaratha suggests inclusion of Pavitrakavidhi after Cakrarcana (the 6th Anujoddesa)⁵ and Tirthayatanacarca after Mrtipariksa (the 8th Anuja). According to Jayaratha, Tirthayatanacarca should have followed the discus-

1. अधिकारपरीक्षान्तःसंस्कारोऽथ तुलाविधिः ।
इत्येतद्वाच्यसर्वस्वं स्याद्विशतितमाह्निके ॥ T.A. 1.313
2. अत्र च संस्कारस्य अधिकारिपरीक्षानन्तरं समुद्देशेऽपि उभयशेषत्ववचनाशयेन तुलाविध्यनन्तरमभिधानम् । T.A.V., X, p. 212
3. मृतजीवद्विधिर्जालोपदेशः संस्क्रियागणः ।
बलाबलविचारश्चेत्येकविंशाह्निके विधिः ॥ T.A. 1.314
4. एवं जालोपदेशमुपदिश्य संस्क्रियागणस्य बलाबलविचारमभिधातुमाह । T.A.V., X, p. 237
5. एवं चक्रार्चनमभिधाय पवित्रकविधिमभिधातुमाह । Ibid., XI, p. 47

sion on Pavitrakavidhi hut since its usefulness is linked with death, its consideration after Mrtipariksa is only proper.¹ Now both of these suggested ancillary items do not figure in the opening list of Abhinavagupta.² In that case Pavitrakavidhi should have commenced at T.A. 28.112 and Tirthayatana-carca at 28.247. Abhinavagupta's own style occasionally seems quite complicated. He proclaims to have dedicated the 30th Ahnika to the treatment of Mantras and accordingly he decides on two suitable ancillaries namely Mantrasvarupa and Mantravirya. Jayaratha dittoes it by naming the Ahnika as Mantradiprakasana. Abhinavagupta himself observes in his concluding remark that he has dealt not only with Mantra but also with Vidya (i.e. Brahman-vidya) in the 30th Ahnika yet he does not devise any independent Anuja to earmark discussion on Vidya. It is difficult to say at this stage if Vidya constitutes another ancillary item, but if at all it does, it should commence with T.A. 30.62.

(f) THREE BROAD DIVISIONS OF THE TEXT AND OTHER
SCHEMATISATION BY JAYARATHA

Jayaratha offers several insights into the scheme and contents of the *Tantraloka* from various angles. From one such clue³ we infer that he visualizes three

1. यद्यपि च अत्र पवित्रकविध्यनन्तरं तीर्थायतनचर्चनमुद्दिष्टं तथापि तत् मरणोपयोगित्वात् तत्परीक्षान्तरूपक्षिप्तमिति न कश्चित् पूर्वापरव्याघातः ।

T.A.V., XI., p. 97

2. T.A. 1.320-323

3. Commenting on the T.A. 6.1 he observes -

अथ शब्दोऽधिकारे । तेन इतः प्रभृति आद्वादशाह्निकं यत्किंचिदुच्यते तत्सर्वं स्थानकल्पनाधिकारेण, इति पञ्चदशाह्निकात् प्रभृति पुनरेतदेव बाह्यस्थण्डिल-

broad divisions of the text, one dealing with the general issues, the other with Upayas and the remaining with the specific notion of Sthanaprakalpa (a sub-concept under Anava-upaya meaning devising or allotting places). The first group consists of the 1st, 13th and 14th Ahnikas dealing with the varieties of knowledge, descent of grace and process of initiation respectively. The second group includes Ahnikas from 2nd to 5th pertaining to specific Upayas. The third group comprises Ahnikas from 6th to 12th and from 15th to 37th. By far this is the largest group. This does not amount to say that these Ahnikas have nothing else to discuss. It simply means that Sthanaprakalpa sets their predominant undertone. Even here it may, however, be remembered that Ahnikas from 6th to 12th are directly addressed to this item. It merely implies that the discussion on the doctrine of six passages (Sadadhva) is essentially an offshoot of the doctrine of Sthanaprakalpa which again is a corollary of Anavopaya. Although it is not feasible at the moment, for reasons of space, to dilate upon the concept of Sthana, it may be stated that Sthana has three varieties - Prana (breath), Deha (body) and Bahih (exterior). Prana is fivefold - Prana, Apana, Samana, Udana and Vyana. Deha is twofold - internal and external. And Bahya has eleven varieties in the main - Mandala, Sthandila, Patra, Aksasutra, Pustaka, Linga, Tura, Pata, Pusta, Pratima and

मण्डलाद्यधिकृत्य अभिधीयते इत्याग्रन्यसमाप्तेः प्राधान्यात् स्थानकल्पनस्यैव सकलोऽयं प्रपञ्च इति । T.A.V., IV, p. 2

Though here Jayaratha is quite silent about the contents of the 1st five Ahnikas and also about those of intervening Ahnikas between 12th and 15th, the conclusions drawn above will not appear incoherent when viewed in totality of Jayaratha's treatment.

Murti to the exclusion of innumerable sub-varieties. Though Sadadhva is primarily related to Prana-vidhi, it encompasses other varieties of Sthana as well. Perusing through the pages of the *Tantraloka* one will easily see the logic behind Jayaratha's statement that Sthanaprakalpa constitutes the main undercurrent of almost all the Ahnikas after the 6th excepting the 13th and 14th. This is borne out by two additional factors. One is Jayaratha's observation¹ on the *T.A.* 5.157² and other happens to be Abhinavagupta's devising of Sthanaprakalpa as the 2nd ancillary topic (commencing at *T.A.* 15.80) in the 15th Ahnika assigned to Samayadiksa where he covers the concepts of Pitha, Ardhapitha, Upapitha, Sando-haka, Ksetrastaka, Upaksetrastaka etc. These are the items that specially engage our attention in the 29th Ahnika specially from verses 29 to 95. Thus it may be contended that under the overall Sthanaprakalpa-scheme Ahnikas from 6 to 12 are linked with various phases of Sadadhva and Anava Upaya, 15 to 27 are connected with Nityakarma (daily rites) and 28 to 29³ deal with Naimittikakarma (occasional rites).

Sometimes Jayaratha does not envisage an overall schematisation, but organises the different Ahnikas, devoted to a continued or connected theme, into a loose whole. He, accordingly, unearths an under-

1. स्थानकल्पने इति षष्ठादाह्निकात् प्रभृति वक्ष्यमाणे ।

T.A.V., III, p. 469

2. ध्याने तदपि चोच्चारणे करणे सोऽपि तद्धवनौ ।

स स्थानकल्पने बाह्यमिति क्रममुपाश्रयेत् ॥

3. Cf. यागादौ यागमध्ये च यागान्ते गुरुपूजने ।

नैमित्तिकेषु प्रोक्तेषु शिष्यः कुर्यादिदं विधिम् ॥

T.A. 29.291

lying relationship between the 6th, 13th and 14th Ahnikas from the point of view of the five Godly functions. Jayaratha points out that in the course of Sarhharacitratanirupana (lit., discussion on the variety of withdrawal or dissolution - 3rd ancillary topic in the 6th Ahnika) Abhinava takes up Srsti, Sthiti and Samhara (creation, sustenance and withdrawal); in the course of Saktipata (descent of grace - 13th Ahnika) he deals with Anugraha (grace); and in the course of Diksopakrama (commencement of initiation - 14th Ahnika) Abhinavagupta undertakes to discuss Tirobhava (disappearance).¹

Likewise Jayaratha once again discovers the thematic unity characterising the four Ahnikas from 29th to 32nd. In the Kula system, according to Jayaratha, a scripture consists of four seats e.g., Vidya, Mantra, Mudra and Mandala.² He no doubt bases his stand on Abhinavagupta's authority. According to Jayaratha, while the 29th deals summarily with all the four seats, the 30th deals with Vidya alias Brahavidya and Mantra,³ the 31st with Mandala⁴ and 32nd with Mudra.⁵ Together they constitute worship according to the Kula process or Kula system.⁶

1. इह तावत्परमेश्वरः पञ्चविधकृत्यकारीति सर्वलोक्तम् । तत्रास्य पूर्वं संहारचित्रतानिरूपणावसरे सृष्ट्यादितयं दशितं समनन्तराह्निके चानुग्रह इति संप्रत्यवशिष्टं तिरोभावाख्यं पञ्चमं कृत्यं द्वितीयार्धेन प्रतिपादयितुमाह ।

T.A.V., VIII, p. 215

2. इह विद्यामन्त्रमुद्रामण्डलात्मतया चतुष्पीठं तावच्छास्त्रम् । तत्र मन्त्र-मुद्रात्मनः पीठद्वयस्य संप्रदाय उक्तः । इदानीमत्रैव अवशिष्टस्य विद्यामण्डलात्मनो-र्ऽपि अस्य संप्रदायं निरूपयति । Ibid., XI, p. 114 (29th Āhnika)

3. इत्येवं मन्त्रविद्यादिस्वरूपमुपवर्णितम् ॥ T.A. 30.123

4. अथ मण्डलसद्भावः संक्षेपेणाभिधीयते । Ibid. 31.1

5. अथ कथये मुद्राणां गुर्वागमगीतमत्र विधिम् । Ibid., introductory verse, 22nd Ahnika (T.A.V., XII, p. 303)

6. अथ सर्वाण्युपासयं कुलप्रक्रिययोच्यते । Ibid. 29.1

(g) NON-ORGANISATION OF THE TANTRALOKA INTO JNANA,
YOGA, KRIYA AND CARYA

A striking feature one is not likely to miss is the absence of any division or organisation of the *Tantraloka's* subject matter on the traditional tantric pattern of Jnana, Yoga, Kriya and Carya. In the opinion of B. V. Dwivedi (as per one of our conversations) Jnana-Yoga-Kriya-Carya division seems to be an old-time phenomenon losing considerable ground in the later era. Even in the later tantric texts proper there are broadly two divisions - Jnana and Kriya, the latter incorporating Yoga and Carya as well. The problem constitutes an important facet of the tantric historiography, but we refrain from delving deep into it for the time being. It must, however, be said that Abhinavagupta seems to be quite conversant with this division and his occasional references will bear ample testimony to it. For example, in the 16th Ahnika he examines the role of Jnana vis-a-vis Yoga and Diksa and explores their *inter se* relationship.¹ Abhinavagupta has devoted one of the several chapters dwelling upon Naimittika vidhi i.e., the 25th Ahnika, to the theme of Sraddha (post-funeral rites performed in honour of the departed) as leading to enjoyment and emancipation both. Now this Sraddha is essentially a Carya phenomenon whose efficacy has been established on the basis of its deriving sustenance from Bhakti.³ One of the apparent rea-

1. न चाधिकारितां दीक्षां विना योगेऽस्ति शाङ्करे ।

क्रियाज्ञानविभेदेन सा च द्वेधा निगद्यते ॥

T.A. 16.291

2. ननु दीक्षैव भोगमोक्षसाधिकेत्युक्तं तत् कथं आद्याद्यात्मनः चर्यामात्रादपि एतत्स्यादित्याशङ्क्याह अतः आद्याद्यात्मनः चर्यामात्रादेव कथं मुक्तिः स्यादिति न संशयितव्यम् । किन्तु अत्र भक्तिरेव दाढं चेन आश्रयणीया येनैवं स्यात् ।

T.A.V., X, pp. 323-26

sons for not adopting the Jnana-yoga-kriya-carya pattern lies in the synthetic approach of Abhinavagupta which is manifested in two ways, In one, all the four form a harmonious whole that culminates into Jnana. It is why Abhinavagupta devotes his opening Ahnika to Jnana and its varieties. In other, all the three except Jnana originate from the relatively weaker and feebler descent of *grace* leading¹ to the rise of different Sadhakas.

IV *Cross-references: a collateral source of thematic organisation*

As already advised earlier in this chapter², one very rich source of our understanding the contents of the *Tantraloka* consists in the cross-references to various Ahnikas and their subjectmatter as appearing in both Abhinavagupta and Jayaratha. This also constitutes a fair basis for the cross-checking of the contents as furnished by Abhinavagupta in his enumeration. A note of caution, however, must be sounded here. Major and minor or primary and secondary items do not indicate the primary and secondary issues as such in the respective Ahnikas. They have been so termed on the basis of their direct and indirect allusions respectively. But on the whole they subscribe to the original scheme of Abhinavagupta. By collating and collecting such references we get the

1. किरणायां तथोक्तं च गुरुतः शास्त्रतः स्वतः ॥

ज्ञानयोग्यास्तथा केचिच्चर्यायोग्यास्तथापरे ।

T.A. 13.161-62

Cp. ज्ञानयोग्यास्तथा केचिच्चर्यायोग्यास्तथापरे ।

दीक्षायोग्या योगयोग्या इति श्रीकैरणविधौ ।

Ibid. 15.18

2. Cf. pp. 169-170 supra.

following picture about the contents of various Ahnikas.¹

(a) FIRST AHNIKA

The issues discussed are -

(i) Free will leads to manifold manifestation of the unitary principle without, while retaining its unitary character.²

(ii) Variety of Upayas (redemptive knowledge as a means).³ it includes the discussion on hierarchical gradation in between Upayas where out of the four Upayas (namely Anava, Sakta, Samhhava and Anupaya) each preceding leads to and culminates into each succeeding.⁴

This view has been echoed in the 4th Ahnika as is clear from the footnote 4 below. In the 13th Ahnika also the view is reiterated.⁵

1. Our interference has been minimal in the matter. We have taken the liberty of stepping in only when the original author appeared to be mute or vague on certain reference and we found ourselves reasonably sure about the precise whereabouts of the relative reference.

2. एतच्च निर्णीतपूर्वं इति पुनरिह नायस्तम् । यथोक्तम् “बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता ।” (T.A. 1.68) T.A.V., I, p. 196

3. उपायस्यापि इति अपिशब्दो भिन्नक्रमः तेन नो वार्या तदन्वत्वादपि इति व्याख्येयम् । एतच्च प्रथमाह्निक एव वितत्य निर्णीतम् इति नेह पुनरायस्तम् । (Jayaratha on T.A. 2.6) Ibid., I, p. 7

4. अनन्तराह्निकोक्तेऽस्मिन्स्वभावे पारमेश्वरे ।

प्रविविधुर्विकल्पस्य कुर्यात्संस्कारमञ्जसा ॥ T.A. 4.2

अनन्तराह्निक here refers to the 1st Āhnikā.

Cp. यद्वक्ष्यति “अनन्तराह्निकोक्तेऽस्मिन् अञ्जसा” (T.A.4.2)

इत्याद्युपक्रम्य “ततः स्फुटतमोदारताद्रूपपरिवृहिता ।

संविदभ्येति विमलामविकल्पस्वरूपताम् ॥” (T.A. 4.6) इति ।

अतएव हि शाक्तोपायस्य उपायोपायत्वमुक्तम् ।

T.A.V., I, pp. 238-39

5. उपाययोगक्रमतो निरुपायमथाक्रमम् ।

यद्रूपं तत्परं तत्त्वं तत्र तत्र सुनिश्चितम् ॥

T.A. 13.157

(iii) The summing up of the theory of bondage and salvation.¹

(iv) Fifty varieties of Samavesa (complete immersion).²

This aspect has a special bearing on the 3rd and 9th Ahnikas, as we shall see in their respective places.

(v) Theory of ignorance (Mala).³ ignorance is nothing but a phase of self-dynamism.

The doctrine of Mala forms a special feature of the 9th and 13th Ahnikas, as we shall see later.

(vi) The ultimate is of the nature of self-luminosity and so is ensuing plurality.⁴

(vii) Means of cognition derive their subsistence from cognizer.⁵

1. इह अस्मिन्नाह्निके (Jayaratha on T.A. 1.330) ।

ययोर्बन्धमोक्षयोः संग्रहेण संक्षेपेण एषोऽर्थः प्रकटितः इत्यनेनैव संबंधः ।

T.A.V., I, p.303

2. निर्विकल्पे परामर्शे शाम्भवोपायनामनि ।

पञ्चाशद्भेदां पूर्वसूत्रितां योजयेद्बुधः ॥

T.A. 3.274

Jayaratha observes पूर्वति प्रथमाह्निके । यदुक्तम्—

“पञ्चाशद्विधता चास्य समावेशस्य वर्णिता ।

तत्त्वषट्त्रिंशकैतत्स्थस्फुटभेदाभिसन्धितः ॥ (T.A. 1.186-187)

T.A.V., II, p. 250

3. तेन स्वरूपस्वातन्त्र्यमात्रं मलविजृम्भितम् ॥

निर्णीतं विततं चैतन्मयान्यत्रेत्यलं पुनः ।

T.A. 9.83-84

Jayaratha explains अन्यत्रेति प्रथमाह्निकादौ, अतएव पुनरित्युक्तम् ।

T.A.V., VI, p. 73

4. तस्मात् प्रकाश एवायं पूर्वोक्तः परमः शिवः ॥

T.A. 10.55

Comments Jayaratha पूर्वोक्त इति प्रथमाह्निकादौ । यदुक्तम् “जेयस्य च परं तत्त्वं यः प्रकाशात्मकः शिवः” (T.A. 1.52) इत्याद्यनन्तप्रकारम् ।

T.A.V., VII, p. 44

5. इत्यस्य स्वप्रकाशत्वे किमन्यैर्युक्तिडम्बरैः ॥

मानानां हि परो जीवः स एवेत्युक्तमादितः ।

T.A. 10.116-17

(viii) Plurality of Dikṣa is due to gradual unfoldment of self-consciousness with the necessary implication that even the most inert is essentially divine.¹

This view has been enlarged upon in the 16th Ahnika.

(ix) As against the popular notion that Siddhi is attained through observance of time, place and vows etc., it is the feeling of identity with the external objects and reflecting upon them as essentially one with I-consciousness that leads to self-realization. This phenomenon has been termed as Gramadharmavrtti.²

The 29th Ahnika makes special use of this view in identifying the spiritual seat and its presiding powers with I-consciousness.

(x) The entire variety of spiritual cycles (Cakras)

Jayaratha adds प्रत्युत प्रमाणानां तदधीना सिद्धिरित्यादितः प्रथमाह्निक एवोपपादितमित्यर्थः । यदुक्तं तत्र “प्रकाशो नाम स एव परमेश्वरः” (T.A. 1.54-55) T.A.V., VII, p. 86

1. इत्थं क्रमसंवित्तौ मूढोऽपि शिवात्मक भवति ।
यद्यपि विकल्पवृत्तेरपि मोक्षं दीक्षयैव देहान्ते ॥
शास्त्रे प्रोवाच विभुस्तथापि दृढवासनायुक्ता । (T.A. 198-200)

Jayaratha supplements शास्त्रे इति निशाटनादौ । तच्च प्रथमाह्निकादौ बहुक्तम् । T.A.V., X, p. 76

2. न तिथिर्न च नक्षत्रं नोपवासो विधीयते ।
ग्राम्यधर्मरतः सिध्येत्सर्वदा स्मरणेन हि ॥ T.A. 29.65

Jayaratha remarks ग्राम्यधर्मरतः इति तद्वृत्तिरित्यर्थः । एतच्च प्रथमाह्निके एव उक्तमिति तत्र एवावधार्यम् ।

T.A.V., XI, p. 45 (29th Ahnika)

This, in all probability, has reference to -

प्रकाशावस्थितं ज्ञानं भावाभावादिमध्यतः ॥

स्वस्थाने वर्तनं ज्ञेयं दृष्टृत्वं विगतावृत्ति ।

विविक्तवस्तुकथितशुद्धविज्ञाननिर्मलः ॥

ग्रामधर्मवृत्तिरुक्तस्तस्य सर्वं प्रसिध्यति ।

T.A. 1.84-86

is inform in the sense that they display the aspects of cosmic dynamism.¹

The 33rd Ahnika is devoted to the development of this theme.

(b) SECOND AHNIKA

(i) There is no Upayoheyabhava in Anupaya.² Hence the problem of bondage and freedom therefrom has no room here.

(ii) Compassion for others is the sole motive force behind the activity of a Samsiddhika (self-accomplished) teacher.³

(iii) Diksa (initiation) practically has no role in the context of Anupaya because of the speediest descent of grace.⁴

1. यदुक्तं चक्रमेदेन सार्धं पूज्यमिति त्रिकम् ।

तत्रैव चक्रमेदानामेकीकारो दिशानया ॥

T.A. 33.1

Observers Jayaratha उक्तमिति प्रथमाह्निकादौ । तथा च तत्र “एकबीरो यामलोऽथ त्रिशक्तिश्चतुरात्मकः” (T.A. 1.110) इत्यादि “विश्वचक्रे महेशानो विश्वशक्तिविजृम्भते” (T.A. 1.112) इत्यन्तं बहु । T.A.V., XII, p. 337

2. प्रावतने त्वाह्निके काचिद्भेदस्य कलनापि नो ।

तेनानुपाये तस्मिन् को मुच्यते वा कथं कुतः ॥

T.A. 3.272-273

Also Cp. उच्यते स्वात्मसंवित्तिः स्वभावादेव निर्भरा ।

नास्यामपास्यं नाधेयं किंचिदित्युदितं पुरा ॥

T.A. 4.9

Jayaratha clarifies पुरा अनुपायाह्निके “अत्र तावत्क्रियायोगो

नाभ्युपायत्वमर्हति” (T.A. 2.8) इत्यादिनोक्तम् ।

T.A.V., III, p. 9

3. सांमिद्धिकस्य गुरोः स्वात्मनि कृतकृत्यत्वात् शेषवृत्तौ परानुग्रह एव प्रयोजनम् । यदुक्तं प्राक् “समस्तयन्त्रणातन्त्र . . . प्रयोजनम्” (T.A. 2.38) इति । तथा “स्वं कर्तव्यं किमपि . . . लोककर्तव्यमात्रम् ॥ (T.A. 2.39)

Ibid, III, pp. 53-56

4. ये तु तीव्रतमोद्विक्तशक्तिनिर्मलताजुषः ॥

न ते दीक्षामनुन्यासकारिणश्चेति वर्णितम् ।

T.A. 15.275-76

Jayaratha adds वर्णितमिति द्वितीयाह्निके ।

T.A.V., IX, p. 136

(iv) Likewise, in Turyatita (i.e., beyond the fourth) state (which is identical with Anupaya state) there is complete absence of Yoga.¹

(c) THIRD AHNIKA

(i) The notion of Jivanmukti (emancipation during life-time) becomes meaningful only in relation to Upayas beginning with Sambhava to Anava.²

(ii) Sambhava marks the culminating point of the hierarchy of Upayas characterized by the vibration of consciousness emanating from object (Artha) up to Prana.³

(iii) Twofold purity of consciousness - primary and secondary.⁴

(iv) The three short vowels A, I, U represent three powers of Bhairava e.g., Para, Parapara and Aparā that constitute the primary triad (Trika).⁶

1. योगाद्यभावतस्तेन नामास्मिन्नादिशद्विभुः । T.A. 10.280
Jayaratha explains तेनेति योगादेरसद्भावेन । यथा चैतत्तथा द्वितीयाह्निकादौ उक्तम् । T.A.V., VII, p. 189

2. इत एव प्रभृत्येषा जीवन्मुक्तिर्विचार्यते ।
यत्र सूत्रणयापीयमुपायोपेयकल्पना ॥ T.A. 3.272
Jayaratha remarks सूत्रणयाऽपि इति आह्निकान्तरेषु पुनः स्फुटैव भविष्यतीति भावः । T.A.V., II, p. 249

3. बीजपिण्डात्मकं सर्वं संविदः स्पन्दनात्मताम् ॥
विदधत्परसंवितावुपाय इति वर्णितम् । T.A. 7.2-3
Jayaratha observes सर्वमिदं बीजपिण्डात्मकं मन्त्रजातम् अर्थात् प्राणान्तरुदयत् संविदः स्पन्दनात्मतां शाक्तस्वरूपावेशं विदधत् परसंवितावुपायः पारम्पर्येण शास्त्रवमपि रूपमाविशेत् । T.A.V., IV, p. 2 (7th Ānhika)

4. अनेनैव चाभिप्रायेण पूर्वं "निर्मल्यं मुख्यमेतस्य संविन्नाथस्य सर्वतः । अंशां-
शिकातः क्वाप्यन्यत्" (T.A. 3.9) इत्यादिना बोधस्य तदितरेषां केषांचन भावानां च स्वच्छत्वस्य मुख्यामुख्यतया द्वैविध्यमुक्तम् । Ibid., II, p. 59

5. ह्रस्वत्वमेव च भैरवात्मनः परस्य तत्त्वस्य शक्तिरूपतया पूर्वं निर्णीतम्,

(v) Mantra, Mudra., Kriya, and Upasana - all these aspects of worship are simply superfluous in Sambhava Upaya.¹

(vi) A as Visarga and Am as Vindu together constitute KuleSa and KuleSvari (male and female presiding authority of Kula).²

These and other allied ideas are again discussed in the 5th Ahnika.

(vii) Rava (sound) is tenfold.³

(viii) Concept of Visarga (emission, discharge) in the esoteric context of Caryakrama i.e., sex-union.⁴

Again this is taken up in the 5th Ahnika.

तदुक्तम् “अतः पण्णां त्रिकं सारं चिद्विद्युन्मेषणात्मकम् ।

तदेव त्रितयं प्राहुः भैरवस्य परं महः ॥” (T.A. 3.192)

Ibid., II, p. 233

1. अत्र शांभवोपाये काश्चन मन्त्रमुद्राक्रियोपासा न ततः पूर्णाह्नितापरामर्शा-
दन्याः । वक्ष्यति च “स्नानं श्रुतं . . . कापि नात्र भेदेन युज्यते ।”
(T.A. 3.289-90) T.A.V., II, p. 247

2. अं अ इति कुलेश्वर्या सहितो हि कुलेशिता । T.A. 5.68
Jayaratha adds यदुक्तम्

“अत्र प्रकाशमात्रं यत्स्थिते धामत्रये सति ।

उक्तं बिन्दुतया शास्त्रे शिवबिन्दुरसौ मतः ॥” (T.A. 3.134)

इति । “अस्यान्तर्विसिद्धास्त्री या प्रोक्ता कौलिकी परा ।

सैव क्षोभवशादेति विसर्गात्मकतां ध्रुवम् ॥” (T.A. 3.137)

इति च ।

T.A.V., V, pp. 373-74

3. श्रीब्रह्मयामले चोक्तं श्रीमान् रावो दशात्मकः ॥ T.A. 5.97
Jayaratha explains एतच्च प्राक् “तस्य प्रत्यवमर्शो . . . स्थूलसूक्ष्मपरत्वतः
(T.A. 2.235-37) इत्यादिना “तत्परं त्रितयं . . . परचिदात्मकः । (T.A. 3.248)
इत्यन्तेन निर्णोतप्रायम् इति तत एवैतत्सतत्त्वमवधारणीयम् ।

T.A.V., III, p. 409

4. The T.A. 5.124 and 142 refer to the T.A. 3.144 and 167 respectively. See T.A.V., III, pp. 433 and 458.

(ix) The wordy flow of consciousness consists of 81 letters.¹

This is also taken up in detail in the 6th and 33rd Ahnikas.

The subordinate topics, which otherwise constitute major topics in the other Ahnikas, discussed here include -

- (1) Twelve Kalikas (IVth Ahnika),
- (2) inclusion of 81 letters in 50 letters (6th Ahnika),
- (3) absence of the hierarchy of Upayas in Anupaya (2nd Ah.), and
- (4) 50 varieties of Samavesa (9th Ahnika).

(d) FOURTH AHNIKA

(i) Twelfefold rise of the ultimate principle called Parama Siva and manifold appurtenant doctrines.² These twelve manifestations technically go by the name of twelve Kalis.³⁻⁴

1. ननु अखण्डैकधनकारे अत्र कुतस्त्यम् आनन्त्यम् इत्याशंक्याह—

विश्वमेकपरामर्शसहत्वात्प्रभृति स्फुटम् ।

अंशांशिकापरामर्शान् पर्यन्ते सहते यतः ॥

अतः पञ्चाशदैकात्म्यं स्वरव्यक्तिविरूपता ।

वर्णाष्टकं वर्णभेद एकाशीति कलोदयः ॥

इति प्रदर्शितं पूर्वम् ।

T.A. 33.25-27

Explains Jayaratha पूर्वमिति तृतीयषष्ठाह्निकादौ । T.A.V., XII, p. 348

2. एतच्च (परमशिवस्य द्वादशधा उदयः) बहुप्रघट्टकवक्तव्यम् इति शाक्तोपायाह्निक एव वितत्य विचारयिष्यते इति नेहायस्तम् । T.A.V., I, p. 152

3. एतच्च (द्वादश काल्यः) शाक्तोपायाह्निक एव वितत्य विचारयिष्यते इति नेहायस्तम् । Ibid., II, p. 236

4. एतच्च (द्वादश देव्यः) अनन्तराह्निक एव वितत्य निर्णीतम्—इति न पुनरिहायस्तम् । Ibid., III, p. 336

This issue has been discussed in the 1st, 111rd and Vth Ahnikas also.

(ii) Akalpita kalpaka type occupies the place of supreme importance amongst all the teachers.¹ Sam-siddhika is the chief² among Akalpita kalpakas and is identical with Svayambhu type.³ Samssiddhika is Bhairava personified.⁴

This view is elaborately echoed in the 13th Ahnika also.

(iii) The entire variety of spiritual cycle ranging from trident or the three-spoked to the countless-spoked one.⁵

(iv) Srstibija and Samharabija (seeds of creation and dissolution), though discussed under Varna (un-

1. सर्वाचार्याणां वक्ष्यमाणानाम् अकल्पितकल्पकादीनां मुख्यत्वादेव च तत्-
संनिधावन्येषां न परानुग्रहादौ अधिकारः इत्युक्तं "तत्संनिधाने न" इत्यादि यद्-
क्ष्यति । (Reference is to the T.A. 4.74-76) T.A.V., III, p. 48

2. इति श्रीमालिनीनीत्या यः सांसिद्धिकसंविदः ।

स उत्तमाधिकारी स्याज्ज्ञानवान् हि गुरुर्मतः ॥

T.A. 15.16

Jayaratha adds सांसिद्धिकसंविद इति स्वतः प्रवृत्तसत्त्वक इति
इत्यर्थः । यदुक्तं प्राक् यस्य स्वतोऽयं . . . मध्ये मुख्यः प्रकीर्तितः । (T.A. 4.42-43)

T.A.V., IX, p. 11

3. उक्तः स्वयंभूः शास्त्रार्थप्रतिभापरिनिष्ठितः ।

T.A. 13.135

Jayaratha adds तदुक्तं प्राक् and refers to the T.A. 4.40.

T.A.V., VIII, p. 88

4. उक्तोऽनन्योपकार्यत्वात्स साक्षाद्वरदो गुरुः ।

T.A. 13.158

Jayaratha elucidates यदुक्तम्

यस्त्वकल्पितरूपोऽपि संवाददृढताकृते ।

अन्यतो लब्धसंस्कारः स साक्षाद् भैरवायते ॥ (T.A. 4.77)

T.A.V., VIII, p. 101

5. On T.A. 5.37-38 (एवं विशूलात् प्रभृति . . . असंख्यारसहस्रं वा
चक्रं ध्यायेदनन्यधीः) Jayaratha comments

एतच्च पुरस्तादेव गतार्थं इति न पुनरिहायस्तम् । Ibid., III, p. 346

der Anavopaya), are essentially integral to Samvit-krama, an aspect of Krama system or Saktopaya.¹

The preceding item and the present one incidentally figure in the 5 Ahnika also.

(v) Parity between negation and injunction.²

The idea is briefly taken up in the 12th Ahnika also,

(vi) Homa and Laya as part of worship culminate into the supreme subject.³

This point has been taken up in the 29th Ahnika also as part of Arcavidhi in Kulayaga.

(vii) An aspirant of the Samayi variety attains unity with the Godhead if he is steady with his practice of knowledge in tune with his intellectual equipment.⁴

This has specific relevance to Samayidiksa in the 15th Ahnika.

(viii) When it is Agama versus Sruti on a common issue, it is Agama that may sublimate the Vedic injunction.⁵

1. "स्वरूपे निर्वृतिं प्राप्य" (T.A. 5.75) इत्यादिना संवित्क्रमेण प्रागुच्चारः उक्तः सोऽप्यज्ञानसंश्लेषः, संवित्क्रमस्य सर्वत्रैव भावात् ॥ T.A.V., III, p. 461

2. एतच्च प्रागेव विधिनिषेधतुल्यत्वाभिधानसमये निरूपितमित्यत एवावधार्यम् । Ibid., VII, p. 104 (12th Ahnika)

3. तदुपायायेति मेयमानादिसोपानक्रमेण परप्रमातरि विश्रान्तेः स्वतत्वात् । एतच्च शाक्तोपायाद्विक एव विभज्य उक्तमिति तत एव अवधार्यम् ।

Ibid., XI, p. 63

4. स्वविज्ञानोचितमिति अकृतशिवतत्त्वयोजनिकोऽपि हि समयी तथा तथा ज्ञानमभ्यस्यन्तदैकात्म्यं यायादित्याशयः । पुरा इति चतुर्थार्हिकादौ ।

Ibid., IX, p. 9

5. क्वचिद्विषयतुल्यत्वाद् बाध्यबाधकता यदि ।

तद्बाध्या श्रुतिरेवेति प्रागेवैतन्निरूपितम् ॥

T.A. 15.178

Jayaratha explains प्रागिति चतुर्थार्हिके ।

T.A.V., IX, p. 90

Besides, the minor issues, though forming major topics elsewhere, discussed in the 4th Ahnika, include -

- (1) The rise of intuitive knowledge (Pratibhajana) due to Suddha Vidya (13th Ahnika),
- (2) *inter se* relationship between the Upayas (in the first seven Ahnikas),
- (3) Anupaya lacking the Upaya character (2nd Ahnika),
- (4) among Pralayakala subjects some become Mantra subjects by transcending the impure order and some continue to remain transmigratory (9th Ahnika),
- (5) Palli, Ghara, Chumma etc. (29th Ahnika), and
- (6) observance of Samayacara (15th Ahnika).

(e) FIFTH AHNIKA

(i) Because of subsidiary divisions there are infinite modes of Anavopaya.¹

(ii) The host of practices like initiation etc., are subsumed under Anavopaya.²

Initiatory practices are specially dealt with in the 15th Ahnika.

(iii) Expansion and contraction constitute the es-

1. क्रियोपायेऽभ्युपायानां ग्राह्यवाह्यविभेदिनाम् ।
भेदोपभेदवैविध्यान्निःसंख्यत्वमवान्तरात् ॥ T.A. 1.164
2. दीक्षादिर्विचित्तः कर्मकलापः भावी वक्ष्यमाणः आणवेऽन्तर्भविष्यति ।
T.A.V., I, p. 249

The above-noted statement is a remark by Jayaratha on T.A. 1.231 -

.....भेदोपायं तदाणवम् ॥
अन्ते ज्ञानेऽत्र सोपायं समस्तः कर्मविस्तरः ॥
प्रस्फुटेनैव रूपेण भावी सोऽन्तर्भविष्यति ॥

sence of dynamic principle called Mahapitha (great seat) manifesting as creation and withdrawal.¹

The subordinate items discussed include -

- (1) The notion of Kulesi (3rd Ahnika),
- (2) sound (Rava) is tenfold (3rd Ahnika),
- (3) concept of Visarga (emission) as linked with Lingasamapatti (grasp of phallus or sign) - (3rd Ahnika),
- (4) ecstatic murmur or sigh also marks the initial stage of meditational trance² (3rd Ahnika),
- (5) the virility of Mantra finally rests in the principle of consciousness (8th Ahnika),
- (6) *inter se* hierarchy of Upayas (3rd-5th Ahnikas), and
- (7) Karanas (11th, 15th, 16th, 29th and 32nd Ahnikas).

(f) SIXTH AHNIKA

(i) The ultimate power, which is **one** with Siva,

1. Vide मूलाभिधमहापीठसंकोचप्रविकासयोः ॥

ब्रह्माद्यनाश्रितान्तानां चिनुते सृष्टिसंहृती ।

T.A. 6.186-7

Jayaratha adds “रासभी ब्रडवा यद्वत्” (T.A. 5.58) इत्यादिप्रागुक्तयुक्त्या

जन्माधारोदितायाः शक्तैर्यौ संकोचविकासौ तौ . . ।

T.A.V., I, p. 151

The verses under reference read -

रासभी ब्रडवा यद्वत्स्वधामानन्दमन्दिरम् ॥

विकाससंकोचमयं प्रविश्य हृदि हृष्यति ।

तद्वन्मुहुर्लीनसृष्टभावव्रातमुनिर्भराम् ॥

श्रयेद्विकाससंकोचलूढभैरवयामलाम् । T.A. 5.58-60

2. सुखसीत्कारसत्सम्यक्साम्यप्रथमसंविदः ।

सवेदनं हि प्रथमं स्पशंन्नुत्तरसंविदः ॥

T.A. 5.142

Jayaratha connects it with the 3rd Ahnika. Says he यदुक्तं प्राक्,

क्षोभाद्यन्तविरामेषु तदेव परमामृतम् ।

सीत्कारसुखसद्भावसमावेशसमाधिषु ॥ (T.A. 3.167)

T.A.V., III, pp. 457-58

consists of eightyone letters when reckoned by half Matras.¹ The determinate thought marked by contemplation of 81 letters is conducive to the attainment of one's ultimate essence called Siva.²

These eightyone letter are included within standard fifty letters of Nagari alphabet. This is dealt with in the 3rd and 7th Ahnikas. In fact this is a common theme of the 3rd and 6th Ahnikas.³

(ii) The sixfold division of the root passage (Sada-dhva) is nothing but a vibration of the Godly dynamism.⁴

This has reference to the 7th and 11th Ahnikas as well.

1. अतएव चार्धमात्रागणनाक्रमेण एकाशीतिपदार्प देवी वर्णपञ्चाशत्येवान्त-
र्भावियिष्यते, इत्याह—

एकाशीतिपदा देवी ह्यत्रान्तर्भावियिष्यते ॥' (T.A. 3.197)

अत्रान्तर्भावियिष्यते इति—एतन्निष्ठतयैव पर्यवसायियिष्यते, यद्वक्ष्यति—

“कालोऽर्धमात्राः तु लृ ॥

एकाशीतिमिमामर्धमात्राणामाह नो गुरुः ॥

यद्वशाद्भुगवानेकाशीतिकमन्त्रमभ्यधात् ॥

. शिवात्मिका । (T.A. 6.225-27)

T.A.V., II, p. 190

2. एकाशीतिपदोदारशक्त्यामशक्तिमस्ततः ॥

विकल्पः शिवतादायी पूर्वमेव निरूपितः ।

T.A. 7.37-38

Although Jayaratha is silent here, Abhinava's 'पूर्वमेव' obviously refers to T.A. 6.228-230 which reads -

तथा तथा परामर्शशक्तिचक्रेश्वरः प्रभुः ।

एकाशीतिपदोदारविमर्शक्रमबुद्धिः ॥

3. एकाशीतिकलोदयः । इति प्रदर्शितपूर्वम् ।

T.A. 33.27

Jayaratha adds पूर्वमिति तृतीयपञ्चाह्निकादौ ।

T.A.V., XII, p. 348

4. तत्र शक्तिपरिस्पन्दस्तावान् प्राक् च निरूपितः ॥

T.A. 11.50

Jayaratha adds यश्चायं षोढाध्वविभागः स पूर्वस्तच्छक्तिपरिस्पन्द एवेत्युक्तं ग्राम्बहुशः I T.A.V., VIII, p. 41 (11th Ahnika). Jayaratha's 'बहुशः' implies the 6th and 7th Ahnikas also in addition to the 11th.

(iii) All these passages find their final repose in consciousness¹ or Prana (breath).²

This view is echoed in the 7th, 8th and 10th Ahnikas.

(iv) Tuti has four parts.³

(v) First three phases of cosmic functionalism known as creation, sustenance and withdrawal.⁴

This is in contrast with the 14th and 13th Ahnikas dealing respectively with the fourth and fifth function, i.e., Tirobhava and Anugraha.

(vi) The great creation of Sakta order, and the three eggs as compared to the great creation.⁵

1. अध्वा समस्त एवायं चिन्मात्रे संप्रतिष्ठितः । T.A. 8.4

2. सर्वाध्वनः पदं प्राणः संकल्पोऽवगमात्मकः । T.A. 10.254

Jayaratha comments सर्वाध्वनः पदमिति स्थानम् यथा चैतत्तथा षष्ठान्तिक एव निर्णीतम् । T.A.V., VII, p. 173. Also vide—ननु प्राक् 'अन्तः संविदि सर्वोऽयमध्वा विश्रम्य तिष्ठति' (T.A. 6.28) इति प्रतिज्ञातं तत्कथमिह कालाध्वनः प्राण एवैवं प्रतिष्ठितत्वमुच्यते इत्याशङ्क्याह—'इत्येष कालविभवः प्राण एव प्रतिष्ठितः ॥' (T.A. 7.62)

T.A.V., IV, p. 49 (7th Āh.)

3. समस्तेऽर्थे निर्ग्राह्ये तुटयः षोडश क्षणाः ॥

षट्त्रिंशदङ्गुले चारे सांशद्वयङ्गुलकल्पिताः । T.A. 10.187-88

Jayaratha adds सांशेति सचतुर्भागेत्यर्थः । यदुक्तम्,

"तुटिः सपादाङ्गुलयुक्प्राणः । (T.A., 6.64)

T.A.V., V, pp. 129-30

4. तत्रास्य पूर्वं संहारचित्रतानिरूपणावसरे सृष्ट्यादितयं दर्शितं समनन्तरा-
ह्निके चानुग्रह इति संप्रत्यवशिष्टं तिरोभावाख्यं पञ्चमं कृत्यं द्वितीयाध्वने प्रतिपादयितु-
माह । T.A.V., VIII, p. 215

5. सृष्टिसंस्थितिसंहारान्विधत्तेऽवान्तरस्थितीन् ।

महासर्गे पुनः सृष्टिसंहारानन्त्यशालिनि ॥

T.A. 14.3

Jayaratha explains अवान्तरस्थितीन् इति शाक्तमहासृष्ट्याद्यपेक्षया । यदुक्तं प्राक् (and refers to कालान्निर्भुवि तस्मा T.A. 6.171-72) महत्त्वमेवास्य दर्शयति सृष्टिसंहारानन्त्यशालिनीति । यदुक्तं प्राक् (and again refers to श्रीमानधोरः महासृष्टिरुदाहृता ।" T.A. 6.172-73).

T.A.V., VIII, pp. 216-17

(vii) Kala as based on Prana is the general theme.¹

This also forms an important topic of the 7th Ahnika and 28th Ahnika (as identical with Kulaparva as part of Parvabheda under Bhairavakula).

(viii) The rise of Prana.²

This has again been discussed in the 28th Ahnika under the ancillary topic called Mrti.

(ix) The notion of the movement of Prana (Prana-cara).³ Once a Mantra has been identified with either Prana or self there remains no difference between Mantra and its contemplator.

This has been discussed in the 29th Ahnika also.

The minor items include -

- (1) Dynamicity is characterized by expansion and contraction (5th Ahnika),
- (2) several Astakas (8th Ahnika), and
- (3) twelve Rudras (33rd Ahnika).

1. कुलपर्वेति तद्ब्रूमो यथोक्तं भैरवे कुले ॥

हैडरे त्रिकसद्भावे त्रिककालीकुलादिके ।

योज्यं प्राणाश्रितः पूर्वं कालः प्रोक्तः सुविस्तरात् ॥ T.A. 28.14-15

Jayaratha clarifies पूर्वमिति षष्ठाह्निके सप्तमाह्निके च ।

T.A.V., XI, p. 9

2. स इति प्रथमः प्राणोदयः । तदुक्तं प्राक्—

सा प्राणवृत्तिः प्राणाद्यै रूपैः पञ्चभिरात्मसात् ।

देहं यत्कुरुते संवित्पूर्णस्तेनैव भासते ॥ (T.A. 6.14)

T.A.V., XI, p. 87

3. यो विकल्पयते तस्य सिद्धिमुक्ती सुदूरतः ।

अथ षोडशलक्षादि प्राणचारे पुरोक्तवत् ॥

T.A. 29.91

Though Jayaratha is silent, “पुरोक्तवत्” obviously refers to the notion of Pranacara whose treatment commences with the T.A. 6.23 onwards.

(g) SEVENTH AHNKA

(i) It is the power of pure awareness that assumes the form of a Nadi.¹

(ii) In common with the sixth Ahnika it propounds the theme of Kala as dependent upon Prana.²

(iii) The kindling of rise of cycles means the kindling of uttered Mantras.³

This forms the special feature of the 32nd Ahnika.

The minor issues involve -

- (1) *Inter se* relationship of Upayas (3rd, 4th and 5th Ahnikas),
- (2) propounding 81 letters in the sound-system (6th Ahnika),
- (3) final rest of all the passages in consciousness (6th and 8th Ahnikas), and
- (4) sixfold division of the cosmic passage (6th and 11th Ahnikas).

(h) EIGHTH AHNKA

(i) Regions falling under DeSadhvan are innumerable and varied which constitute the world.⁴ Lack-

1. Commenting on the T.A. 8.283 (पुंसि नादमयी शक्तिः प्रसराख्या च यत्स्थिता) Jayaratha observes यदुक्तं प्राक्

“चित्स्पन्दप्राणवृत्तीनामन्त्या या स्थूलता सुधिः ।

सा नाडीरूपतामेत्य देहं सन्तानयेदिदम् ॥” (T.A. 7.66)

T.A.V., V, P. 194

2. See item (vii) supra under sixth Ahnika.

3. बोधावेशः सन्निधिरैक्येन विसर्जनं स्वरूपमतिः ।

शङ्कादलनं चक्रोदयदीप्तिरिति क्रमात्कृत्यम् ॥ T.A. 32.67

While explaining Abhinava's above verse Jayaratha comes out with the following observation -

चक्रोदयदीप्तिरिति सप्तमाह्निकनिरूपितस्थित्या उदितानां मन्त्राणां दीप्तिर्दीपनमित्यर्थः । T.A.V., XII, p. 335

4. देशाध्ववक्ष्यमाणनीत्या निःसंख्याकत्वादनन्ता नानासंनिवेशात्मकत्वाच्च

ing as it does in essence, it is as good as a dream-abode.

(ii) The virility of Mantra basically rests on consciousness.¹

This is taken up in the 5th Ahnika as well.

(iii) All the octads (Astakas) such as eight parts of a day etc., eight deities, eight powers etc. etc.²

This is again dealt with in the 9th Ahnika.

(iv) Treatment of the passage called Desa.³

(v) The heterogeneous effects such as intelligence (Mahat) etc., are caused by inequilibrium of Gunas.⁴

(vi) Not only 'spatial passage' but its subdivisions also⁵ owing to difference in Gunas.

चित्राः अतएव सन्तः शोभना गर्भा भुवना नियस्यैवंविधो यः संसारस्तत्तत्तत्त्वात्मा विश्वस्फारः स एवासारत्वात् स्वप्नसदम् । Ibid., II, p. 257

1. तत्र विश्रान्तिमागच्छेद्यद्वीर्यं मन्त्रमण्डले ।

शान्त्यादिसिद्धयस्तत्तद्रूपतादात्म्यतो यतः ॥

T.A. 5.82

Jayaratha observes संविद्विश्रान्तिमन्तरेण हि न किञ्चिदेव भवेदिति भावः । यद्वक्ष्यति—'यत्तत्र नहि विश्रान्तं तन्मभः कुमुमायते ।' (T.A. 8.3)

T.A.V., II, p. 393

2. एते च सर्वे एवाष्टका भुवनाध्वनि वक्ष्यन्ते इति तत एवावधार्याः इति किं तद्व्यावर्णनग्रन्थविस्तरेण । Ibid., IV, p. 62

3. तत्पदमन्त्रवर्णात्मना त्रिप्रकारः कालाध्वा विचारितः इति तदानन्तर्येण युक्तं देशाध्वनोऽत्र निरूपणम् इत्यत एव क्रमेण भुवनतत्त्वकलाप्रतिपादकं वक्ष्यमाण-माल्लिकचतुष्टयम् । Ibid., V, p. 2

According to this, the 8th Ah. will deal with regions of space, the 9th and 10th with categories and the 11th with Kalas.

4. कार्यमिति महदादि विजातीयमिति गुणानां वैषम्यात् । इत्येतच्च पुरा भुवनाध्वनिरूपणावसरे एवोक्तम् इति न पुनरिहायस्तम् । Ibid., VI, p. 179

5. भुवनं पृथगेवात्र दक्षितं गुणभेदतः ।

T.A. 9.224

Jayaratha remarks अत्र च ग्रन्थवत् भुवनविभागोऽपि पूर्वमेव दक्षितः

... तदुक्तं प्राक्—

'क्रमात् तमोरजःसत्त्वे गुरुणां पङ्क्तयः स्थिताः ।

तिस्रो द्वात्रिंशदेकादशत्रिंशदप्येकविंशतिः ॥' (T.A. 8.260-261)

T.A.V., VI, p. 180

This issue is relevant to the 9th Ahnika also.

(vii) The theme of Desa, together with that of categories and Kalas, is objective in character.¹

Tattva and Kala discussed respectively in the 9-10th and 11th Ahnikas share the objective character of Desa while the passages of Pada, Mantra and Varna partake of the subjective character and are treated in the later part of the 11th Ahnika.

(viii) The concept of Vidyapadma² (lotus consisting of Suddhavidya - pure knowledge) which is below Brahmarandhra and also the trans-Maya region of Brahma.³

These types have been dealt with again in the 15th Ahnika.

(ix) Under the nine types of 'piercing' (Vedha), the 'piercing' relating to regions.⁴

This is in fact one of the major constituents of the last ancillary topic under Rahasyaparakriya in the 29th Ahnika_

The minor items include -

(1) incidental discussion of the 'passage of time'

1. मेयभाषगतः प्रोक्तः पुरतत्त्वकलात्मकः ।

अधुना मातृभागस्थं रूपं त्रेधा निरूप्यते ॥

T.A. 11.43

Jayaratha explains प्रोक्तः प्रोक्त इत्यष्टमाह्निकात् प्रभृति ।

T.A.V., VII, p. 36

2. विद्यापद्मेऽत्र तच्चोक्तमपि प्राग्दर्श्यते पुनः ॥

T.A. 15.30

Jayaratha adds प्रागिति भुवनाध्वनि । पुनर्दर्श्यते इति प्रतीतिदार्ढ्याय ।

T.A.V., IX, p. 153

3. मायोत्तीर्णं हि यद्रूपं ब्रह्मादीनां पुरोदितम् ।

T.A. 15.30

Jayaratha has the same explanation पुरेति भुवनाध्वनि ।

T.A.V., IX, p. 154

4. देहं स्वच्छीकृत्य क्षादीनान्तान् स्मरन्पुरोक्तपुर्वोचान् ।

निजमण्डनिध्यानात् प्रतिबिम्बयते भुवनवेधः ॥

T.A. 29.26

Jayaratha comments पुरेति अष्टमाह्निकादौ ।

T.A.V., XI, p. 161 (29th Āh.)

- (Kaladhvan) consisting of Pada, Mantra and Varna (11th Ahnika),
 (2) individual's power (which is) of the nature of sound designated as Prasara (7th Ahnika), and
 (3) agency as belonging to Purusa and not to inert Prakrti (9th Ahnika).⁴

(i) NINTH AHNIKA

(i) All the categories within the fold of Maya are known through inference from their effects.¹

(ii) The two types of Pralayakala subjects - some belonging to Mantra cadre beyond the realm of Maya and others continuing as empirical subjects glued to transmigration - are due to variety of Karma Mala.²

(iii) Karma Mala is absent in Vijnanakala subject.³

(iv) Vijnanakala acts as a ladder to the attainment of Sivahood.⁴

1. इत्याद्युक्तेः तन्मात्राणि इति, स्वकार्येभ्यो भूतेभ्य एषाम् अनुमेयत्वम्। एवम् अनेनैव अनुमानेन मायान्तः सकलतत्त्ववर्गोऽनुमातव्यः। एतच्च तत्त्वाध्वनि भविष्यति इति नेहायस्तम्।
 T.A.V., I, p. 219

2. ननु समानेऽपि प्रलयाकलत्वेके षांचिन्मन्त्रत्वम्, केषांचित् संसारित्वम् इत्यत्र किं निमित्तम् इत्याशङ्क्याह—

“एतच्चाग्रे तनिष्ठ्याम इत्यास्तां तावदत्र तत्।” (T.A. 4.32)

अग्र इति नवमातृकादौ यद्वक्ष्यति “एतत्कार्ममलं प्रोक्तं चित्रं कर्मतः चित्राच्च।” (T.A. 9.138-141)
 T.A.V., III, p. 37

3. प्रकृतं ज्ञानाकलस्योक्तचरस्य यत्। T.A. 9.117

Jayaratha comments उक्तचरस्य इत्यनेन प्रागुक्तं कार्ममलाभावोपपादकं निखिलमेव प्रमेयमनुस्मारितम् अतश्च विज्ञानाकलस्य कार्ममलो नास्ति।

T.A.V., VI, p. 95

4. ननु विज्ञानाकलस्य “निष्कर्मा हि स्थिते याति शिवात्मताम्” (T.A. 9.90-93) इत्यादिप्रागुक्तयुक्त्या मन्त्रमन्त्रेश्वरमन्त्रमहेश्वरत्वाय अभिधीयतां प्रबोधः।
 T.A.V., VII, p. 98

Vide also -

(v) The rise of Vijñanakala subject is consequent upon the differentiation between Purusa and Prakṛti in the wake of exhaustion of all the deeds.¹

This is briefly taken up in the 10th and 13th Ahnikas.

(vi) Within the realm of Maya all the categories from Kala down to earth differ from self to self.²

(vii) Sakti category is the instrument of Siva category.³

This concept has been discussed in the 10th Ahnika in detail.

(viii) Concept of ignorance called Mala.⁴

विज्ञानाकलतां प्राप्तः केवलादधिकारतः ॥

मलान्मलतदीशादिभावमेति सदा शिवात् ।

T.A. 13.275

Jayaratha connects it with the 9th Ahnika -

यदुक्तं प्राक् "स पुनः याति शिवात्मताम् ।"

..

T.A.V., X, p. 169

1. ज्ञानाकलः प्राक्तनस्तु कर्मी तस्याश्रयसंस्थितः ।

T.A. 13.274

Jayaratha adds तदुक्तं प्राक् "तदा मायापुंविशेषः यात्यतः पुमान् ॥"

(T.A. 9.185)

T.A.V., VII, p. 168

2. कलादिवसुधान्तं यन्मायान्तः संप्रचक्षते ॥

प्रत्यात्मभिन्नमिवैतत् सुखदुःखादिभेदतः ।

T.A. 9.187-88

Jayaratha adds संप्रचक्षते इत्यग्रे ।

T.A.V., VI, p. 130

अग्रे would mean 'later in the 9th Ahnika itself.

3. स्वातन्त्र्यमात्रसद्भावा या त्विच्छा शक्तिरैश्वरी ।

शिवस्य सैव करणं तथा वेत्ति करोति च ।

T.A. 10.17

Jayaratha connects it with the 9th Ahnika उक्तं च प्राक् इति

"तेनाशुद्रैव विद्यास्य सामान्यं करणं पुरा ।

ज्ञप्ती कृतौ तु सामान्यं कला करणमुच्यते ॥" (T.A. 9.244)

T.A.V., VII, p. 12

4. अज्ञोच्यते मलस्तावदित्यमेष न युज्यते ।

इति पूर्वाह्निके प्रोक्तं पुनस्तौ तु किं फलम् ॥

T.A. 13.53

Jayaratha identifies the Ahnika पूर्वाह्निक इति नवमाह्निकादौ ।

T.A.V., VIII, p. 37

This has been discussed in the 1st Ahnika also, primarily as an offshoot of freedom.

(ix) Concept of specific type of ignorance called Karma Mala which is relied upon by the self as an instrument to bind itself owing to its intrinsic freedom.¹

Both of these items vide serial No. (viii) and (ix) figure in the 13th Ahnika as well.

(x) Both, the pentadic system of categories and the triadic system thereof (Pancatattvavddhi and Tritattva-vidhi), originate from the variation in primary categories.²

This view is held in common with the 10th Ahnika and is incidentally discussed in the 11th Ahnika.

(xi) Agency belongs to conscious principle called Purusa and not to inert Prakrti.³

(xii) Initiation of the dying due to inherent potency of Mantra.⁴

1. स स्वयं कल्पिताकारविकल्पात्मककर्मभिः ।

बध्नात्यात्मानमेवेह स्वातन्त्र्यादिति ॥

T.A. 13.104

Observes Jayaratha कर्मणे मलेन स्वस्वातन्त्र्यादात्मानं बध्नाति

तत्तज्जात्यायुर्भोगवैचित्र्येण संसरति—इति नवमाह्निकादौ उक्तप्रायम् ।

T.A.V., VIII, p. 70

2. इमौ भेदावुभौ तत्त्वभेदमात्रकृताविति ।

तत्त्वाध्वैवायमित्थं च न षडध्वस्थितेः क्षतिः ॥

T.A. 11.36

Jayaratha's remarks अयमिति समनन्तराह्निकद्वयोक्तः । [T.A.V., VII, p. 32 (11th Ahnika)] precisely implies immediately preceding 9th and 10th Ahnikas.

3. एतच्च समनन्तराह्निके एव साधयिष्यते तत एवावधारयम् ।

T.A.V., V, p. 195

4. तत्र त्वेषोऽस्ति नियम आसन्ने मरणक्षणे ।

तां कुर्यान्नान्यथारब्ध कर्म यस्मान्न शुध्यति ॥

उक्तं च पूर्वमेवैतन्मन्त्रसामर्थ्ययोगतः ।

प्राणैर्वियोजितोऽप्येष भुङ्क्ते शेषफलं यतः ॥

T.A. 13.236-37

This is discussed briefly in the 13th Ahnika and specially in the 19th Ahnika.

(xiii) There is gradual hierarchy amongst the Vaisnavas, Mantra subjects, Mantresa subjects etc. Although they all are under the spell of ignorance they mark out the stages of gradual awakening.¹

This is discussed again in the 10th Ahnika and also in the 35 th Ahnika from a different point of view.

(xiv) That form of deity alone which is dense or compact with awareness and bliss is worthy of being adored.²

This theme is shared by the 9th Ahnika in common with the 13th. This again figures in the 26th Ahnika as a part of the residual daily routine (Sesavrtti under Nityakarmavidhi).

Among the auxiliary items covered are the following -

(1) Fifty varieties of immersion (3rd and 9th Ahnikas),

Jayaratha comments on उक्तं च पूर्वमेवैतद् as पूर्वमिति नवमाल्लिके ।
(T.A. 9.130-31) यदुक्तं तत्र

“आरब्धकार्यं देहेऽस्मिन्यत्पुनः कर्म तत्कथम् ॥
उच्छिद्यतामन्त्यदशं निरोद्धं न हि शक्यते ॥”

इत्यादि ।

T.A.V., VIII, p. 147

1. भावनादिबलादन्यवैष्णवादिनयोदितात् ॥

यथास्वमाधरौत्तर्यविचित्रात्संस्कृतस्तथा ।

लीनः प्रबुद्धो मन्त्रत्वं तदीशत्वमर्थेति वा ।

T.A. 10.135-36

Jayaratha explains तथेति यथास्वमाधरौत्तर्येणैवेत्यर्थः । वैष्णवादिनयानां च यथास्वमाधरौत्तर्यं पूर्वमेव वितत्य निर्णीतमिति नेहायस्तम् । तदुक्तं प्राक् “ये पुनः च कर्मतः” (T.A. 9.140-41)

T.A.V., VII, p. 97

2. कृत्वा जपं ततः एवं देवतायै समर्पयेत् ।

तच्चोक्तं कर्तृतातत्त्वनिरूपणविधौ पुरा ॥

T.A. 26.68

Jayaratha suggests पुरेति नवमत्रयोदशाल्लिकादौ । T.A.V., X, p. 352

- (2) non-reversal of the deed that has commenced giving fruits (19th Ahnika), and
- (3) ineffectiveness of the principle of Kala (limited action) in the initiation relating to immediate salvation (19th Ahnika).

(j) TENTH AHNIKA

(i) The macrocosmic character of the categories beginning with earth etc. due to internal sub-division such as fifteen etc.¹

This is briefly discussed in the 1st Ahnika.

(ii) Five stages, beginning with waking or Pinda-stha as the object of Yogins and Jnanins.²

This idea is extended to Kulayaga in the 29th Ahnika as well.

(iii) It is through identification with the self that the subject is able to cognize all the objects.³

The ancillary issues discussed are -

- (1) Absence of Karma impurity in the Vijnana-kala subject (9th and 13th Ahnikas),
- (2) graded hierarchy among the subjects such as Vaisnavas, Mantra. MantreSa etc., (9th Ahnika),
- (3) final repose of all the passages (Adhvan) in Prana (6th Ahnika),

1. धरादेविश्वरूपत्वं पाञ्चदश्यादिभेदतः । T.A. 1.196

Jayaratha adds एतच्च तत्त्वभेदेन भविष्यति इति ग्रन्थविस्तरभयात् नेह आयस्तम् । T.A.V., I, p. 223

2. पिण्डस्थादि च पूर्वोक्तं सर्वातीतावसानकम् ।

अवस्थापाञ्चकं प्रोक्तभेदं तस्मै निरूपयेत् ॥ T.A. 29.224

Jayaratha makes the suggestion explicit पूर्वोक्तं दशमाह्निके प्रोक्तभेदमिति योगिज्ञानविषयतया । T.A.V., XI, p. 143 (29th Ahnika)

3. प्रमाता स्वकतादात्म्यभासिताखिलवेद्यकः । T.A. 10.112

Jayaratha adds स्वकतादात्म्येति न तु मन्त्रमन्त्रेश्वरादिवद्भेदाभेदादिरूपतयेत्यभिप्रायः । एतच्चाह्निकारम्भ एव निर्णोतप्रायमिति नेह पुनरायस्तम् ।

T.A.V., VII, p. 83

- (4) four parts of Tuti (6th Ahnika),
- (5) success of a means of knowledge as depending on subject (1st Ahnika), and
- (6) absence of Yoga in the fifth - Turyatita - stage (2nd Ahnika).

(k) ELEVENTH AHNIKA

(i) The Karana (i.e., instrument, technically 'conscious practice') of pure awareness.¹ This forms the 6th Upaya under Anava-upaya.

This is partly discussed in the 5th Ahnika.

(ii) Comprehensive treatment of Kaladhvan as one of the three sub-passages under Desadhvan.²

The topic has been introduced in the 8th Ahnika.

(iii) Discussion on the three sub-passages e.g., Pada, Mantra and Varna, as constituting Kaladhvan (i.e., passage of time or dynamicity) and as being subjective is character.³

The idea is initially mooted out in the 8th and subsequent Ahnikas.

(iv) The assignment of Padadhvan (word-passage) in Putrakadiksha as ancillary to Sodhyavaicitrya (variety of the items subject to refinement).⁴

1. तथाहि . . . "यत्तु सर्वाविभागात्म स्वतंत्रं बोधसुन्दरम् ॥

सप्तत्रिंशं तु तत्प्राहुस्तत्त्वं परिशिदाभिधम् ।" (T.A. 11.21-22)

इत्यादिनैकादशाह्निके संवित्ते ।

T.A.V., III, p. 442

2. . . . इत्यत एव क्रमेण भुवनतत्त्वकलाप्रतिपादकं वक्ष्यमाणमाह्निक-
चतुष्टयम् ।

T.A.V., V, p. 2

3. मेयभागगतः प्रोक्तः पुरतत्त्वकलात्मकः ।

अधुना मातृभागस्थं रूपं त्रेधा निरूप्यते ॥

T.A. 11.43

Jayaratha supplements प्रोक्त इत्यष्टमाह्निकात्प्रभृति ।

T.A.V., VII, p. 36

4. अपरादिविधिलैतादृश न्यासः पदाध्वनः ।

पूर्वं दशपदी चोक्ता स्वतन्त्रा न्यस्यते यदा ॥

T.A. 16.132

(v) Same is the case with the assignment of **Mantradhvan** (Mantra-passage).¹

These two items figure in the 16th Ahnika as well.

(vi) Sixfold division of the passages is nothing but the vibration of power.²

This is mainly discussed in the 6th and 7th Ahnikas.

(vii) The notion of gradual purification of the passages (AdhvaSuddhi) as derived from the *Svacchandanatantra*.³

Its non-sequential counterpart is taken up in the 18th Ahnika.

The ancillary issues treated include the pentadic and the triadic systems of categories (9th and 10th Ahnikas).

(1) TWELFTH AHNIKA

The Ahnika primarily aims at bringing out the utility of Adhvans. However, during discussions no major item has been pointed out either by Abhinava-

Jayaratha explains पूर्वमिति as एकादशाह्निकादौ । T.A.V., X, p. 55

1. मन्त्राध्वनोऽप्येष एव विधिर्विन्यासयोजने ॥

व्याप्तिमात्रं हि भिद्येतेत्युक्तं प्रागेव तत्तथा । T.A. 16.138-39

Jayaratha's explains प्रागिति एकादशाह्निकादौ । T.A.V., X, p. 57

2. तत्र शक्तिपरिस्पन्दस्तावान् प्राक् च निरूपितः । T.A. 11.50

Jayaratha's following comment does not explain प्राक् but reference is obvious - यश्चायं षोडाध्वविभागः स पूर्वस्तच्छक्तिपरिस्पन्द एवेत्युक्तं प्राग्वहुशः । T.A.V., VII, p. 41

3. ननु शोधस्य षड्विधस्याप्यध्वनः का नाम शुद्धिरित्याशङ्क्याह । अत्र च . . . तदेतत् . . . सर्वं शोधनमाख्यातं संस्कारजातं श्रीमत्त्वच्छन्दशास्ताद्युक्तरूपात् क्रमाद् भवेत् ।

T.A.V., VII, p. 68

This point is briefly touched in the 28th Ahnika.

(iv) Two types of descent of grace, namely primary and secondary. The primary is characterised by complete devotion to the Godhead without any desire for fruit, while the secondary is marked by desire for fruit necessarily involving deeds etc.¹

(v) Due to the unrestricted Godly will the purity of consciousness may be inherited from previous birth.²

(vi) The intuitional wisdom, having an all-encompassing scope, arises from the principle of pure knowledge (Suddhavidya) alone and does not depend either on guide or on scripture.³

This is discussed in the 1 st, 2nd and 4th Ahnikas as well.

(vii) Refutation of dualists' position in treating ignorance or impurity as a substance and initiation as an activity and consequent depiction of the pre-

1. अनपेक्ष्य शिवे भक्तिः शक्तिपातोऽफलार्थिनाम् ।

या फलार्थितया भक्तिः सा कमद्यमपेक्षते ॥ T.A. 13.118

Jayaratha adds एवमाद्यः परः शक्तिपातो, द्वितीयस्त्वपर इति सिद्धम् । यद्वक्ष्यति—“इदं सारमिह . . . पर्यन्ते शिवताप्रदः ॥” (T.A. (13.254-256) इति ।

T.A.V., VIII, p. 80

2. नैर्मल्यं संविदश्चेदं पूर्वाभ्यासवशादथो ॥

अनियन्त्रेश्वरेच्छात इत्येतच्चर्चयिष्यते ।

T.A. 186-87

Jayaratha explains पूर्वाभ्यासो जन्मान्तरीयः इति अतएव चर्चयिष्यते त्रयोदशाह्निकादौ ।

T.A.V., I, p. 215

3. यद् (शुद्धविद्या)वशादेव अस्य मुरुशास्त्रानपेक्षं सर्वविषयं

प्रातिभं महाज्ञानमुदियात् यद्वक्ष्यति—

मध्यतीव्रात्पुनः सर्वमज्ञानं विनिवर्तते ।

अयमेव यतो याति बन्धमोक्षतथात्मताम् ॥

तत्प्रातिभं महाज्ञानं शास्त्राचार्यानपेक्षि यत् । (T.A. 13.131-32)

T.A.V., III, p. 51

cise role of all the three impurities - Anava, Karma and Mayiya.¹

(viii) Individuation stems from the Godly freedom which alone, in the final analysis, is the ultimate residue.²

(ix) A teacher/guide is to be initiated at the time of the descent of grace.³

The method of such initiation has been outlined in the 16th Ahnika.

(x) Introduction of the idea of Lingoddharadiksa.⁴

This is the main them of the 22nd Ahnika.

(xi) Modality of Anuttara Diksa as enjoined in different tantric systems.⁶

1. मलो नाम किल द्रव्यं चक्षुःस्थपटलादिवत् ।

तद्विहन्ती क्रिया दीक्षा त्वञ्जनादिकर्मवत् ॥

तत्पुरस्तान्निषेत्स्यामो युक्त्यागमविरहितम् ।

मलमायाकर्मणां च दर्शयिष्यामहे स्थितिम् ॥

T.A. 1.239-40

Although Jayaratha does not offer any clue with regard to पुरस्तात् and दर्शयिष्यामहे, the reference is obviously to the 9th and 13th Ahnikas.

2. स्वातन्त्र्यात् तिरोभावबन्धो भोगेऽस्य भोक्तृताम् ।

पुष्पान्स्वरूपमेव स्यान्मलकर्मनिवर्जितम् ॥

T.A. 13.265

Jayaratha observes यदुक्तं प्राक्—

“देवः स्वतन्त्रश्चिद्रूपः अप्यणुतामयः ॥ (T.A. 13.103-05)

इति ।

T.A.V., VIII, p. 163

3. इति प्रमेयं कथितं दीक्षाकाले गुरोर्यथा ॥

T.A. 16.311

Comments Jayaratha इतीत्थमेतत्प्रमेयमिहोक्तं यथा येन प्रकारेण

काले शक्तिपातावसरे गुरोर्दीक्षा कार्या भवेदिति ।

T.A.V., X, p. 127

4. लिङ्गोद्धाराख्यामथ वचमः शिवशासनैकनिर्दिष्टाम् ।

T.A. 22.1

Jayaratha explains एकेति as यदुक्तं प्राक् and quotes T.A. 13.357-359 vide T.A.V., X, p. 244.

5. सिद्धान्ते दीक्षितास्तन्त्रे दशाष्टादशभेदिनि ॥

भैरवीये चतुःषष्टौ तान्यशून्दीक्षयेत्त्विके ।

सिद्धवीरगवलिसारे भैरवीये कुलेऽपि च ॥

पञ्चदीक्षाक्रमोपात्ता दीक्षानुत्तरसंज्ञिता ।

T.A. 22.40-42

(xii) The method behind attainment of salvation, even without support from a teacher, by an aspirant who rejoins the system after drifting away under the spell of ignorance.¹

Although it is the prime concern of the 23rd Ahnika, the procedure has been detailed in the 13th Ahnika.

(xiii) Principle of agency which also includes total surrender of all Japa to the Godhead which is compact with consciousness and bliss.²

This is held in common with the 9th Ahnika. Incidentally the 26th Ahnika also pays attention to it.

Among the ancillary items the following find special mention -

- (1) The hierarchical relationship among the means of redemptive knowledge (Upayas) (1st Ahnika),
- (2) the great creation of Sakta class (6th and 14th Ahnikas),
- (3) absence of Karma Mala in Vijñanakala subjects (9th Ahnika),

Jayaratha says all this has been duly considered in the 13th Ahnika एतच्च त्रयोदशाह्निक एव विचारितमिति तत एव अवधार्यम् ।

T.A.V., XI, p. 252

1. भवेत्कोऽपि तिरोभूतः पुनरुन्मुखितोऽपि सन् ।

विनापि दैशिकात् प्राग्वत् स्वयमेव विभुरुच्यते ॥ T.A. 23.94

Jayaratha adds सन्नपीति प्रागपि योज्यम् । प्राग्वदिति त्रयोदशाह्निकादौ

प्रोक्तक्रमेण इत्यर्थः ।

T.A.V., X, p. 300

2. Jayaratha explains पुरा as नवमत्रयोदशाह्निकादौ (T.A.V., X, p.352)

while commenting upon the following verse -

कृत्वा जपं ततः सर्वं देवतायै समर्पयेत् ।

तच्चोक्तं कर्तुं तातत्त्वनिरूपणविधौ पुरा ॥

T.A. 26.68

- (4) pre-eminent position of the teacher of Akal-pitakalpaka, specially Samsiddhika, type and identity of Svayambhu with Samsiddhika (4th Ahnika),
- (5) initiation of the dying (Maranasannadiksha) (9th Ahnika),
- (6) primary ignorance and Karma ignorance (9th Ahnika) and
- (7) Lingoddharadidiksha's irrelevance to the seeker of Trika principle (Trikarthin) (9th Ahnika).

(n) FOURTEENTH AHNIKA

(i) Initiatory activity is mainly addressed to those who are devoid of knowledge.¹

The idea finds its echo in the 15th and 16th Ahnikas as well.

(ii) The fourth phase of Godly functionalism namely, disappearance (Tirobhava).²

(o) FIFTEENTH AHNIKA

(i) Inclusion of the host of activities represented by initiation etc., in Anava Upaya.³

This is also a prominent point of discussion in the 5th Ahnika.

1. ज्ञानोपायस्तु दीक्षादिक्रिया ज्ञानवियोगिनाम् ।

इत्यधुनैवास्तां स्वप्रस्तावे भविष्यति ॥

T.A. 13.155

Jayaratha adds अधुना आस्तामेवेति शक्तिपातविविक्तानिरूपणावसरे तत्प्रसंगाभावात् । अतएवोक्तं स्वप्रस्तावे भविष्यति । स्वप्रस्ताव इति दीक्षाप्रकरणे ।

T.A.V., VIII, p. 99

2. इति संप्रत्यवशिष्टं तिरोभावाख्यं पञ्चमं कृत्यं द्वितीयाधेन प्रतिपादयितुमाह—'तिरोभावस्वरूपं तु कथ्यमानं विविच्यताम् ।' (T.A. 14.1)

Ibid., VIII, p. 215

3. दीक्षादिविविक्तकर्मकलापः भावी वक्ष्यमाणः आणवेऽन्तर्भविष्यति ।

Ibid., I, p. 249

(ii) Initiation liberates even those who are neither proficient in knowledge, nor in Yoga.¹

This issue has incidentally figured in the 14th and 16th Ahnikas also.

(iii) One of the seven Karanas (i.e., conscious practice) under Anava Upaya called Vyapti (permeation).²

The issue has been raised in the 5th Ahnika with reference to other Karanas finding expression in the other Ahnikas e.g., 11th, 16th, 29th, and 32nd etc.

(iv) Virility in a Mantra arises not from book but from teacher. Mantra, therefore, has to be well-guarded and discreetly transmitted.³

(v) The process of unification (Yojanika) behind the fetter-burning (PaSa-daha).⁴

1. ननु ज्ञानयोगादिवन्धस्य दैशिकोऽपि किं कुर्यात् इत्याशङ्क्याह
'दीक्षा च केवला ज्ञानं निजापि निजमान्तरम् ॥
मोचिकेवैति कथितं युक्त्या चागमतः पुरा ।' (T.A. 16.299-300)
पुरा इति पञ्चदशाह्निकादौ । T.A.V., X, p. 122
2. "इह किल दृक्कर्मच्छाः शिव उक्तास्तास्तु वेद्यखण्डनके ।" (T.A. 15.339)
इत्यादिना पञ्चदशाह्निके व्याप्तेः । T.A.V. III, p. 442
3. ततः सुशिक्षितां स्थानदेहान्तःशोधनत्रयीम् ॥
न्यासं ध्यानं जपं मुद्रां पूजां कुर्यात्प्रयत्नतः । T.A. 26.28-29
Jayaratha explains सुशिक्षितामिति as पञ्चदशाह्निकोक्तयुक्त्या ।
T.A.V., X, p. 339
4. ततः प्रागुक्तसकलप्रमेयं परिचिन्तयन् ॥
शिष्यदेहादिमात्मीयदेहप्राणादियोजितम् ।
कृत्वात्मदेहप्राणादिबिम्बमन्तरनुस्मरेत् ॥
उक्तप्रक्रियया चैवं दृढबुद्धिरनन्यधीः ।
प्राणस्थं देशकालाध्वयुगं प्राणं च शक्तिगम् ॥
तां च संविद्गतां शुद्धां संविदं शिवरूपिणीम् ।
शिष्यसंविदभिन्तां च मन्त्रवह्न्याद्यभेदिनीम् ॥
ध्यायन् प्राग्बत् प्रयोगेण शिवं सकलनिष्कलम् ।

According to the original index of the ancillary items of Abhinavagupta this ought to be the proper topic of the 17th Ahnika. However, the relative procedure is detailed in the 15th and 16th Ahnikas. Jayaratha's statement below further implies that the 17th Ahnika is, in a sense, continuation of the 15th and 16th.

(vi) Daily worship of the sacred ground (Sthan-dila) as part of the residual or subsidiary functions (Sesavrtti).¹

Daily worship on the ground is one of the main themes in the 26th Ahnika.

(vii) Method of holding and abandoning the tooth-twigg (used as tooth-brush, lit. Dantakastha)² as part of the daily routine.

This method is re-employed in the context of Siva-hastavidhi representing other (than one's own) system in the 29th Ahnika.

(viii) Variety of special assignment.³ This also

द्वयात्मकं व क्षिपेत्पूर्णां प्रशान्तकरणेन तु ॥ T.A. 17.78-82

Observes Jayaratha प्रागुक्तेति उक्तप्रक्रियेति प्राग्वदिति च अनेन षोडशपञ्चदशाह्निकादीनामष्टाद्विस्तरणोक्तमिति स्मारितम् अतएव एतदस्माभिरपि ग्रन्थविस्तरभयान्नेह वितानितम् ।

T.A.V., X, p. 161

1. अर्धपात्रं पुरा यद्विधाय स्वेष्टमन्त्रतः ।

तेन स्थण्डिलपुष्पादि सर्वं संप्रोक्षयेद् बुधः ॥ T.A. 26.39

Jayaratha supplements पुरा पञ्चदशाह्निकादौ । T.A.V., X, p. 343

2. अनेनैव प्रयोगेण चरुं ग्राहयेद् गुरुः ।

श्लिष्येण दन्तकाष्ठं च तत्पातः प्राग्वदेव तु ॥ T.A. 29.195

Jayaratha explains प्राग्वदेवेति पञ्चदशाह्निकोक्तवत् ।

T.A.V., XI, p. 128

3. सामान्यमर्धमात्राभ्यो विप्रुङ्भिः प्रोक्ष्य चाखिलम् ।

योगोपकरणं पश्चाद् बाह्यायागं समाचरेत् ॥ T.A. 15.180

Jayaratha observes सामान्यमिति विशिष्टस्य वक्ष्यमाणत्वात् ।

T.A.V., IX, p. 91

covers the sixfold assignment (Sodhanyasa).¹

This is in fact the 13th ancillary item as per Abhinavan scheme.

(ix) Variety of consecrations² in the overall context of the assignment of the eligibility of the prospective initiate.

This constitutes the 1st ancillary topic in the 15th Ahnika (beginning at the T.A. 15.30) according to the original scheme of Abhinavagupta.

(x) External means constitute the gradual process specially for those whose consciousness is not fully awake.³

Among the minor issues occur the following -

- (1) initiation's role in Anupaya is insignificant (2nd Ahnika),
- (2) procedure for the adoration of preceptorial lineage (16th Ahnika),

Obviously the reference is to the T.A. 15.239 where the Visasan-yasa begins.

1. पूर्वैण विधिनास्त्रं च कर्कुर्या विध्ननुद्यजेत् । T.A. 15.387

According to Jayaratha पूर्वैण विधिना means षोढान्यासादिना which again brings us to the T.A. 15.239.

2. निरीक्षणं प्रोक्षणं च ताडनाप्यायने तथा ।
विगुण्ठनं च संस्काराः साधारास्त्रिशिरोमते ॥ T.A. 15.370

Jayaratha is quite clear साधारा इति सर्वकर्मसु । संवादितं च एतत् स्तानप्रकरणे । T.A.V., IX, p. 188

3. तादृशीं ये तु नो रुढां संवित्तिर्माधिशेरते ।
अक्रमात्तत्तत्प्रसिध्यर्थं क्रमिको विधिरुच्यते ॥
अतएव हि तत्रापि दाढ्यादाढ्यावलोकनात् ।
क्रियमाणे कृते वापि संस्क्रियाल्पेतरापि वा ॥ T.A. 15.394, 396

Jayaratha adds तत्रापीति क्रमिके विधौ । अल्पतरेति । उक्तं च एतत् प्राक् “क्रियया सिद्धिकामो यः स क्रियां भूयसीं चरेत्” (T.A. 15.143) इत्यादि बहुप्रकारम् । T.A.V., IX, p. 198

- (3) single articulation (Ekocara) connected with summary initiation (18th Ahnika),
- (4) occasional rites (28th Ahnika),
- (5) fifty Rudras in the assignment of matrices (Matrkanyasa) (33rd Ahnika),
- (6) reconciliation with Brahmavidya method (19th and 30th Ahnikas) and
- (7) Sivahastavidhi (29th Ahnika).

(p) SIXTEENTH AHNIKA

(i) One of the seven Karanas (i.e., conscious practice) under Anava Upaya relating to the cognizer and the cognizable.¹

(ii) Procedure for veneration of the preceptorial lineage.²

(iii) The process of unification (Yojanika) behind the fetter-burning (Pasa-daha) in common with the 15th and 17th Ahnikas.

(iv) The alternative course of the assignment of dagger etc. (Ksurikadinyasa) in the allied view where the offering of oblation is permissible (as against the regular course under initiation pertaining to the instantaneous passing away - Sadya Utkranti - which has no room for oblation).³

1. तथाहि 'अर्थस्य प्रतिपत्तिः . . . मंत्रसन्ततो ॥' (T.A. 16.253)
इत्यादिना षोडशाह्निके ग्राह्यग्राहकयोः । T.A.V., III, p. 442

2. अर्चयित्वासनं पूज्या गुरुपंक्तिस्तु भाविवत् । T.A. 15.320
Jayaratha adds भाविवदिति । यद्वक्ष्यति—

“गणपतिगुरुपरमाख्या परमेष्ठी पूर्वसिद्धवाक्क्षेत्रपतिः ।
इति सप्तकमाख्यातं गुरुपंक्तिविधौ प्रपूज्यमस्मद्गुरुभिः ।” (T.A. 16.10)
T.A.V., IX, p. 161

3. षोडशाधारषट्चक्रलक्ष्मत्तयत्तपञ्चकात् ।
क्वचिदन्यतरत्नाथ प्रागुक्तपशुकर्मवत् ॥ (T.A. 19.15)

The ancillary items include -

- (1) initiation's effectiveness in occasioning release of the one who is devoid of both knowledge and Yoga (15th Ahnika),
- (2) the assignment of Padadhvan and Mantra-dhvan (word-, Mantra-passage) (11th Ahnika),
- (3) initiation of a teacher at the time of the descent of grace (13th Ahnika),
- (4) due to gradual unfoldment of self-consciousness even the inert becomes divine (1st Ahnika), and
- (5) the trident constitutes a ring in a collective rite (31st Ahnika).

(q) SEVENTEENTH AHNIKA

(i) Assignment of 15 letters in the garland of letters (Aksasutra) comprising 115 letters to be followed by assignment of Matrka and Malini.¹

(ii) Modality for refinement of the purifiable categories.²

(iii) This, as we have seen, is an extension of the 15th and 16th Ahnikas, so far as unificatory process behind the burning of fetters is concerned.

Jayarath explains प्रागिति षोडशाह्निके । T.A.V., X, p. 189

1. उत्तमे तु द्वयीं न्यस्येत् न्यस्य पूर्वं प्रचोदितान् ॥ T.A. 27.35

Jayaratha explains पूर्वमिति सप्तदशाह्निके । यदुक्तं तत्र

“पिबन्याद्यष्टकं चास्त्रादिकं षट्कं परा तथा ।” (T.A. 17.39) इति,

पञ्चदश एते स्युरिति । T.A.V., X, p. 372

2. एवं सर्वाणि शोध्यानि तत्त्वादीनि पुरोक्तवत् । T.A. 29.205

Jayaratha adds पुरेति तत्त्वदीक्षाप्रकरणे T.A.V., XI, p. 133 (29th Ah.). Perhaps it refers to the T.A. 17.7 onwards.

(r) EIGHTEENTH AHNIKA

(i) Single articulation (Ekocara) as an ingredient of the summary initiation (Samksiptadiksa)¹.

(ii) The trans-gradual process of prauification of the sixfold cosmic passage.²

In fact out of the twofold refinement, gradual and trans-gradual, the first one adopts the procedure as laid down in the *Svacchanda Tantra*, while the latter follows the course as laid down in the 18th Ahnika.

(s) NINETEENTH AHNIKA

(i) Fruition of Arabdha Karma (deeds whose fruition has already begun) cannot be reversed even with reference to the initiation embarked upon for securing release of the dying.³

1. एकोच्चारेण वा बाह्यपरिवारेति शब्दिताः । T.A. 15.182

Jayaratha clarifies एकोच्चारेण इति संक्षिप्तदीक्षादौ ।

T.A.V., IX, p. 92

2. शोधनं बहुधा तत्तत्भोगप्राप्त्येकतानता ॥

तदाधिपत्यं तत्त्यागस्तच्छिवात्मत्ववेदनम् ।

तल्लीनता तन्निरासः सर्वं चैतत्क्रमाक्रमात् ॥

T.A. 11.85-86

Jayaratha's observation is significant अत्र च शुद्धिस्वरूपमात्रा-
भिधित्तया क्रमो न विवक्षितः इत्येवमेवामभिधानम् । तदेतज्जन्माधिकारभोग-
लयनिष्कृतिविशेषः (श्ले)पोद्धारादिलक्षणं सर्वं शोधनसमाप्तात् संस्कारजातं श्रीम-
त्त्वच्छन्दशास्त्राद्युक्तत्वात् क्रमाद्भवेत् । तीव्रतीव्रशक्तिपातवतां च “जननादिवि-
हीनां तु येन येनाध्वना गुरुः । कुर्यात्स एकतत्त्वान्तां . . . ॥” (T.A. 18.2)

इत्यादिवक्ष्यमाणस्वरूपादक्रमाद्वेति । T.A.V., VII, p. 68 (11th Āhnika)

3. अन्त्यदशं निरोद्धं नहि शक्यते इति . . . सद्योनिर्वाणदीक्षादि पुनरासन्न-
मरणादेरेव भवेदिति तत्रापि दत्तप्रायफलत्वात् ततः पराङ्मुखमेव कर्म शोध्यमिति
न कश्चिद्दोषः, तदुक्तम्,

“दृष्ट्वा शिष्यं जराग्रस्तं व्याधिना परिपीडितम् ।

उत्क्रमय्य ततस्त्वेनं परतत्त्वे नियोजयेत् ॥” (T.A. 19.8) इति ।

T.A.V., VI, pp. 103-4

(ii) Kala, the principle of limited agency, fails to produce its fruit in the form of limited doership while maintaining its association with the individual self who has become isolated due to the initiation for instantaneous release (Sadyonirvanadikṣa).¹

Among the minor issues the following have been referred to -

- (1) Two optional views regarding the assignment of dagger - gradual (30th Ahnika) and non-gradual (16th Ahnika),
- (2) ineligibility of a non-yogin in respect of physical movement or articulation (30th Ahnika) in the context of the initiation for the instantaneous passing away, and
- (3) Brahmaṇḍa (30 Ahnika).

(t) TWENTIETH AHNIKA

No major issue has been indicated. Only one minor item i.e., 2nd stage of Sakti called Udbhava, which is synonymous with Laghubhava (lightness), has been alluded to in the context of Tuladikṣa (the proper theme of the 20th Ahnika) as an item to be discussed in detail in the 30th Ahnika.

(U) TWENTY FIRST AHNIKA

(i) The indirect initiation (Parokṣadikṣa) relating to the dead, termed as redemptive initiation of the dead (Mrtoddharadikṣa).²

1. सद्योनिर्वाणदीक्षोत्थपुर्विश्लेषे हि सा सती ।
श्लिष्यन्त्यपि च नो सूते तथापि स्वफले क्वचित् ॥
2. सर्वेषामधरस्थानां गुर्वन्तानामपि स्फुटम् ।
शक्तिपातात्पुरा प्रोक्तात् कुर्यादन्त्येष्टिदीक्षणम् ।

T.A. 9.177

In fact indirect initiation is of two kinds. One relates to the dead and is an extension of the instantaneous passing away (19th Ahnika) and the other relates to the alive (though dying) and is associated with the ground-rite (Sthandila Yaga) in the 26th Ahnika. This has a special bearing on the funeral rite (24th Ahnika).

(v) TWENTYSECOND AHNIKA

(i) Necessity of an additional course called Lingoddhara (elevation of phallus or sign) for the heterodox who ultimately turn to the fold of monistic Saivism.¹

Incidentally this issue figures in the 13th and 35th Ahnikas.

Among the ancillary items Anuttaradiksha in Kula (13th Ahnika) has also been briefly touched upon.

(w) TWENTYTHIRD AHNIKA

(i) Aspirants of the 'reborn' (Punarbhū) variety² i.e., those who though ineligible for Lingodddharadiksha are eager to rejoin Saiva fold.

यत्किञ्चित्कथितं पूर्वं मृतोद्धाराभिधे विधौ ।

प्रतिमायां तदेवात्र सर्वं श्वतनौ चरेत् ॥

T.A. 24.2/5

Comments Jayaratha पुरा इति मृतोद्धारदीक्षायाम् । T.A.V., X, p. 307. मृतोद्धारदीक्षा possibly refers to जालविधि under परोक्षदीक्षा in the 21st Āhnikā.

1. ननु यदि एवं शैवबौद्धादिरेव आगमः तत् बौद्धादिशास्त्रवर्तिनां शिवशास्त्री-
न्मुख्ये कस्मात् लिङ्गोद्धारगदिसंस्कारान्तरमपि उक्तमित्याशङ्कं दृष्टान्तोपदर्शनेन
उपशमयति

यथैकत्रापि वेदादौ तत्तदाश्रयगामिनः ।

संस्कारान्तरमत्रापि तथा लिङ्गोद्धृतादिकम् ॥ (T.A. 35.28)

T.A.V., XII, p. 372

2. साधकाचार्यतामार्गे न योग्यास्ते पुनर्भवः ।

पुनर्भवोऽपि ज्ञानेद्धा भवन्ति मुख्तास्पदम् ॥

T.A. 22.29

It is however closely connected with Lingoddharadiksa in the previous Ahnika.

Among the ancillary items is included the method of achieving salvation without preceptorial assistance by one who returns to the fold after having been led astray (13th Ahnika).

(X) TWENTYFOURTH AHNIKA

No major or minor theme has been referred to.

(y) TWENTYFIFTH AHNIKA

No major or minor issue is found to have been referred to.

(Z) TWENTYSIXTH AHNIKA

(i) Method or procedure pertaining to Anuyaga (i.e., subsequent or subordinate rite) or subordinate or residual issue.¹

This is an important item under Kula system (29th Ahnika) and has been discussed under Mandala - one of the four limbs of a Kula treatise i.e., Vidya, Mantra, Mudra and Mandala.

(ii) Like body, as above, one should visualize circularity (Mandalatmatva) in breath also. This is again a part of Anuyaga.²

Jayaratha adds ते च "पुनर्भूषणान्यलिङ्गो यः पुनः शैवे प्रतिष्ठितः"

(T.A. 23.10) इति लक्षयिष्यमाणाः ।

T.A.V., X, p. 254

1. अनुयागोक्तविधिना द्रव्यैर्हृदयहारिभिः ।

तथैव स्वस्वकामर्शयोगादन्तः प्रतर्पयेत् ॥

T.A. 29.175

Jayaratha clarifies अनुयागोक्तविधिनेति यदुक्तं प्राक्

"यद्यदेवास्य शम्भोर्विनिश्चयः ॥ (T.A. 26.55) इत्यादि उपक्रम्य

"शिवाभेदभगद्भाव अर्पयेद्बुधः ॥" (T.A. 26.61) इति ।

T.A.V., XI, p. 118

2. अथवा प्राणवृत्तिस्थं समस्तं देवतागणम् ।

पश्येत्पूर्वोक्तयुक्त्यैव तत्रैवाभ्यर्चयेद्गुरुः ॥

T.A. 27.178

(iii) Conception of the deities presiding over cycles in relation to those who are given to action.¹

Among the minor themes the following are alluded to -

- (1) Virility of a Mantra solely depends upon its being received from a teacher (15th Ahnika),
- (2) daily worship of ground as part of residual activities (15th Ahnika) and
- (3) esoteric or mystic rite consisting of throwing away into deep waters (29th Ahnika).

(aa) TWENTYSEVENTH AHNIKA

No topic, either primary or ancillary, has been taken note of.

(bb) TWENTYEIGHTH AHNIKA

(i) Samayin's entitlement to the occasional rites (Naimittika Karma).² Occasional rites are the dominant theme of the 28th Ahnika.³

Though Jayarath does not explain पूर्वोक्तयुक्त्यैव, context makes it abundantly clear that Abhinavagupta is referring to Anuyaga-vidhi.

1. ते तत्र शक्तिचक्रं तेनैवानन्दरसमयेन बहिः ॥

दिक्षु चतसृषु प्रोक्तक्रमेण गणनाथतः प्रभृति सर्वम् । T.A. 29.130-31

Jayaratha adds तेनैवेति ग्रन्थ्युदितरूपेण । प्रोक्तेति नित्यार्चाभिधानावसरे । T.A.V., XI, p. 94 (29th. Āhnikā). नित्यार्चाभिधानावसरे refers to the T.A. 26.38 onwards.

2. समय्यधिकृतोज्ज्वलं गुरुणा विभुमर्चयेत् ॥ T.A. 15.521

Jayaratha explains ग्रन्थ्यत्र इति नैमित्तिकादौ । T.A.V., IX, p. 258.

It may be noted that the 15th Ahnika deals with Nitya Karma while the 28th with Naimittika Karma.

3. यागादौ यागमध्ये च यागान्ते गुरुपूजने ।

नैमित्तिकेषु प्रोक्तेषु शिष्यः कुर्यादिमं विधिम् ॥ T.A. 29.291

Jayaratha adds प्रोक्तेष्विति अष्टाविंशतित्तिके । T.A.V., XI, p. 171

This has been incidentally dealt with in the 15th Ahnika and also in the context of Vedhadiksa in the 29th Ahnika.

(ii) Kulaparva aspart of the variety of Parvans in the *Bhairavakula*.¹

This is especially connected with the doctrine of Kula as based on Prana in the 6th and 7th Ahnikas.

The ancillary topics include -

- (1) Rise of Prana especially under the sub-topic Mrti (6th Ahnika),
- (2) atonement for the violation of rules (Samayaniskrti) (29th Ahnika) and
- (3) congregation or union of Yoginis (Yoginimelaka - 9th Anuja in this Ahnika and one of the 23 occasionals) (30th Ahnika).

(CC) TWENTYNINTH AHNIKA

(i) Supreme utility of semen and blood.²

This is discussed briefly in the 3rd Ahnika also.

(ii) Preceptorial identificatory distinctions such as Ghara, Palli, Mudra and Chumma etc.³

1. कुलपर्वेति तद्ब्रूमो यथोक्तं भैरवे कुले । T.A. 28.14

2. यल्लोहितं तदग्निर्यद्वीर्यं स्यन्दुविग्रहम् ।
अ इति ब्रह्म परमं तत्संघट्टोदयात्मकम् ॥ T.A. 23.227

According to Jayaratha it refers to the 29th Ahnika. Says he
अतएव धामत्रयात्मकत्वादेतदुभयमपि कुण्डगोलकादिशब्दव्यपदेश्यं परं
पावनं, येनास्य “... तत्रार्थः शक्तिसंगमात् ।” (T.A. 29.15)

इत्यादिब्रह्ममाणनीत्या परमोपादेयत्वमुक्तम् । T.A.V., II, p. 216

3. आदिशब्देन च घरं पल्ली पीठोपपीठकम् ॥

मुद्रा छुम्मेति तेषां च विधानं स्वपरस्थितम् । T.A. 4.267-68

Jayaratha adds “घरम्” इति षण्णां साधिकाराणां राजपुत्राणां
भिल्लं भिल्लमाश्रमस्थानम् । “पल्ली” भिक्षास्थानम् । यद्वक्ष्यति—“एते हि
साधिकाराः . . . षट्कं घरपल्लिपीठगं क्रमशः ॥” (T.A. 29.35-39)

T.A.V., III, pp. 297-98

These items have also been enjoined upon for the benefit of the aspirant towards the end of the 4th Ahnika.

(iii) Two Karanas (i.e., conscious practice) of relinquishment and projection (Tyaga and Aksepa)¹.

These find place in the 5th Ahnika in an overall general context.

(iv) The method of entry into deep waters as part of the ground-rite (Sthandila Yaga).²

(v) The technique of Siva's hand (Sivahastavidhi) where atonement; for breach of rules is also provided for.³

(vi) In Kulayaga one should aim at realizing the Absolutic character in oneself by unification of both seat and power in one's body.⁴

1. "एवं त्रिविधविसर्गविश . . . मंत्रवीर्यं स्यात् ॥" (T.A. 29.147)
इत्यादिना, "यत्र सर्वे लयं यान्ति . . . कालानलसमप्रभम् ॥"
(T.A. 29.182)
इत्यादिना चैकान्तत्रिशाह्निके त्यागस्याक्षेपस्य च . . . स्वरूपं वक्ष्यति ।
T.A.V., III, p. 443

2. प्राणिनो जलजाः पूर्वदीक्षिताः शम्भुना स्वयम् ।
विधिना भाविना श्रीमन्मीननाथावतारिणा ॥ T.A. 26.71
Jayaratha explains भाविना इति एकोनत्रिशाह्निकादौ वक्ष्यमाणेन ।
T.A.V., X, p. 353

3. समयनिष्कृतिमेव उदाहरणदिशा उपदर्शयति—
यत्स्वयं शिवहस्ताख्ये विधौ संचोदितं पुरा । (T.A. 28.415)
एतच्च समनन्तराह्निके शिवहस्तप्रकरणे एव संवादयिष्यते इति नेह
लिखितम् । T.A.V., XI, p. 178

Although Sivahastavidhi is also found in the T.A. 15.456, the present reference is to the 29th Ahnika (T.A. 29.186 onwards) because of the suggestion implied in समनन्तराह्निके.

4. तत्रोक्तमन्त्रतादात्म्याद्भैरवात्मत्वमानयेत् ॥ T.A. 29.22

Jayaratha adds उक्ता मातृसद्भावादयः । वक्ष्यति हि—

(vii) Four Ahnikas from 29th to 32nd constitute the four-seated Kula scripture consisting of Mantra, Mudra, Vidya and Mandala. The 29th Ahnika pertains to Vidya.¹

These four are the extension of the mode of worship (Upasanavidhi) according to Kulaprakriya.

The ancillary items referred to include -

- (1) Movement of breath under 'mode of worship' in Kulayaga (6th Ahnika),
- (2) nine divisions of Vedha (8th Ahnika),
- (3) method of picking and abandoning the tooth-twig (15th Ahnika),
- (4) refinement of categories as per Putraka initiation (17th Ahnika),
- (5) method of worship as enjoined in Anuyaga (26th Ahnika),
- (6) subdivisions of categories in terms of pentadic states forming objects of Jnanins' and Yogins' experience (10th Ahnika),
- (7) Homa and Laya (oblation and repose) as part of worship culminating into supreme subjectivity (4th Ahnika) and
- (8) mode of occasional functionalism (28th Ahnika).

“नाहमस्मि न चान्योऽस्ति केवलाः शक्तयस्त्वहम् ।

इत्येवं वासनां कुर्यात्सर्वदा समृतिमात्रतः ॥” (T.A. 29.64)

T.A.V., XI, p. 19 (29th Āhnika)

1. इह विद्यामन्त्रमुद्रामण्डलात्मतया चतुष्पीठं तावच्छास्त्रम् । तत्र मन्त्र-मुद्रात्मनः पीठद्वयस्य संप्रदाय उक्तः । इदानीमत्रैव अविशिष्टस्य विद्यामण्डलात्मनोऽपि अस्य संप्रदायं निरूपयति ॥

T.A.V. XI, p. 114 (29th Āhnika)

(dd) THIRTIETH AHNIKA

(i) The mode of assignment of the dagger etc.¹

This is especially discussed as the 2nd ancillary item in the 19th Ahnika according to the original Abhinavan scheme. This is again discussed in the 16th Ahnika. In the former oblation is prohibited, while in the latter it is enjoined full scale.

(ii) Brahmavidya² - a special type of Mantra propagated by Bhutiraja and invoked to secure instant release.

This finds a special mention in the 19th Ahnika.

(iii) Udbhava (rise) as the 2nd of the five stages of power under Tuladiksa (20th Ahnika) means lightness (Laghubhava) consequent upon the disappearance of body.³

(iv) Redemption of Mantras which includes two types of the union of Yoginis⁴, one forcibly and the other willingly.

(v) As a constituent of Catuspithasastra the present Ahnika represents Mantra.

1. तामुत्कृष्य ततोऽङ्गुष्ठादूर्ध्वान्तं वक्ष्यमाणया । T.A. 19.13

Jayaratha explains वक्ष्यमाणया इति त्रिशाङ्गिके । T.A.V., X, p. 187

2. अतन्म्यस्तप्राणचारः कथमेतां करिष्यति ।

वक्ष्यमाणां ब्रह्मविद्यां सकलां निष्कलोम्भिताम् ॥ T.A. 19.24

Jayaratha remarks वक्ष्यमाणाम् इति त्रिंशे । T.A.V., X, p. 192

3. भाविलाघवमन्त्रेण शिष्यं ध्यात्वा समुत्प्लुतम् । T.A. 20.14

Jayaratha observes भावीति त्रिंशे । T.A.V., X, p. 211

The reference is to the T.A. 30.93

4. योगिनीमेलको द्वेधा हठतः प्रियस्तथा ।

प्राच्ये चिह्नद्राणि संरक्षेत्कामचारित्वमुत्तरे ॥

स च द्वयोऽपि मंत्रोद्धृतप्रसङ्गे दर्शयिष्यते । T.A. 28.371-73

Jayaratha adds मंत्रोद्धृतप्रसङ्गे इति त्रिशाङ्गिके । T.A.V., XI, p. 157

(ee) THIRTYFIRST AHNIKA

(i) Cycle or ring constituted by a trident is necessary¹ according to the *Trikasadbhava*. Similarly assignment of the trident-lotus² is approved by Abhinavagupta following the *Trisirobhairava*.

(ii) In a collective rite the trident-lotus itself constitutes the ring or circumference.³

(iii) As a part of the four seated system this Ahnika represents Mandala.

(if) THIRTYSECOND AHNIKA

(i) Description of the seventh Karana (i.e., conscious practice) called Sannivesa (form, arrangement or deep entry) through unravelling of the notion of Mudra.⁴

(ii) As apart of the four-seated system it represents the item Mudra (posture).

Among the ancillary issues the kindling of the

1. मध्यशृङ्गं वर्तयित्वा सर्वः पूर्वोदितो विधिः ।

ततो यदुन्मुखं खण्डचन्द्रयुग्मं पुरोदितम् ॥ T.A. 31.24

Jayaratha explains पुरेति पूर्वशूलवर्तनावसरे । T.A.V., XII, p. 235

This has reference to the earlier portion of the 31st Ahnika itself.

2. रक्तैः रजोभिर्मध्यं तु यथाशोभं तु पूरयेत् ।

अस्या व्याप्तौ पुरा चोक्तं तत्रैवानुसरेच्च तत् ॥ T.A. 31.123

Jayaratha adds पुरेति त्रिशूलाभिधानावसरे । T.A.V., XII, p. 281

The reference is to the 31st Ahnika itself.

3. वर्तना मण्डलस्थायि संक्षेपादुपदेक्ष्यते ।

आलिख्य मण्डलं गन्धवस्त्रेणैवास्य मार्जनम् ॥ T.A. 16.7

Jayaratha explains अग्र इति एकत्रिंशत्तृत्तिके । T.A.V., X, p. 4

4. . . . तत्तन्मुद्रास्वरूपनिरूपणद्वारेण द्वाविंशत्तृत्तिके सन्निवेशस्य स्वरूपं वक्ष्यति इति तत् एवैतत्सतत्त्वं स्वयमेवावधारणीयम् । T.A.V., III, p. 443

This probably refers to the T.A. 32.10 onwards.

recited Mantras (7th Ahnika) is the **only** item that has been referred to.

(gg) THIRTYTHIRD AHNIKA

(i) The number of deities in a cycle may vary from those in the other due to intrinsic Godly freedom. In this Ahnika the six-spoked cycle representing six divinities has been discussed.¹

(ii) Fifty Rudras, the assignment (Nyasa) on whom helps accomplishment of external worship (Bahir-yaga) known as Matrkanyasa. These Rudras are syllabic embodiments of power.²

(iii) Similarly, the twelve Rudras from Daksa to Pitamaha have also been discussed.³

Among the ancillary items the following have been referred to -

1. षडात्मा इति, यद्वक्ष्यति—

“विश्वा तदीशिका रौद्री वीरका त्र्यम्बिका तथा ।

गुर्वीति षडरे देव्यः ॥” ((T.A. 33.2)) T.A.V., I, p. 153

The reading in the relevant printed portion, however, slightly differs as under -

विश्वा तदीशा हारौद्री वीरनेत्र्यम्बिका तथा ।

गुर्वीति षडरे देव्यः श्रीसिद्धावीरदक्षिताः ॥ T.A. 33.2

2. ललाटवक्त्रे दृक्कर्णनासागण्डरदौष्टगे ॥

इत्येष मातृकान्यासो मालिन्यास्तु निरूप्यते ॥ T.A. 15.117-120

Jayaratha adds एतद्वाच्याश्च पञ्चाशद्गुद्रा एकीकाराह्निके वक्ष्यन्ते

इति तत एव अवधार्याः ।

T.A.V., IX, p. 61

3. प्राणीये वर्षे एतस्मिन्कार्तिकादिषु दक्षतः ॥

पितामहान्तं रुद्राः स्युर्द्वादशाग्रज्ज भाविनः ॥

T.A. 6.122-23

Jayaratha explains अग्र इत्येकीकारप्रकाशनाह्निके । T.A.V., IV, p. 106

The reference is to the T.A. 33.8-9 which reads

दक्षश्चण्डो हरः शौण्डो प्रमथो भीममन्मथौ ॥

शकुनिः सुमतिर्नन्दो गोपालश्च पितामहः ।

- (1) The alleged division of various cycles is basically one and culminates into Trika (1st Ahnika), and
- (2) the infinite variety of cycles represented by 81 letters (3rd and 6th Ahnikas).

(hh) THIRTYFOURTH AHNKA

No major or minor issue is noticed to have been referred to.

(ii) THIRTYFIFTH AHNKA

(i) All the Agamas share one essential character that their strength is derived from convention or general consensus (Prasiddhi).¹ This is the reason behind compulsive acceptability of the Agamas.

Among the ancillary issues the necessity of an additional course called Lingoddhara (22nd Ahnika) has been alluded to.

(jj) THIRYSIXTH & THIRTYSEVENTH AHNKAS

No issue, whether minor or major, has been found referred to.

From the above account we may conveniently conclude that the Ahnikas 1, 4, 8, 9, 11, 13, 15 and 29 have caught the fancy of Abhinava and Jayaratha

1. उक्तनीत्यैव सर्वत्र व्यवहारे प्रवर्तिते ।

प्रसिद्धावुपजीव्यायामवश्यग्राह्य आगमः ॥

T.A. 37.1

Jayaratha by way of explanation adds इह सार्वत्रिके व्यवहारे प्रवर्तिते पञ्चत्रिंशत्त्रिकोक्तनीत्या समस्तशास्त्रमेलनेन प्रसिद्धावुपजीव्यायाम् आगम एव अवश्यग्राह्यो न अन्यथा किञ्चिद् सिध्येत् ।

T.A.V., XII, p. 390

more as compared to the other Ahnikas presumably because of greater importance of their subject matter. Likewise the Ahnikas 27, 34, 36 and 37 have not arrested their attention at all while making internal cross-references.

CHAPTER FIVE

AGENDA FOR FUTURE RESEARCH

At the very outset we pointed out the limitations of the present 'Introduction'. It is at the most an elementary attempt to understand the technique of the *Tantraloka* by piecing together obvious but scattered indications about its contents, their organic treatment and the guiding norms that characterised the approach of two master minds. An attempt has also been made to enlarge and deepen our familiarity with the environ, contributions, and personal details of the author and the commentator of the *Tantraloka*. In Indian parlance it offers a Bahirahga treatment. It covers only two steps of the ladder - where to study and how to study, leaving the third - what to study - for future. Our conclusions are approximations in the present state of our knowledge. This 'Introduction', therefore, does not go beyond this point and is not intended to be a substitute for a 'research work' or 'study'. Its purpose will be amply realised if it arouses interest of the scholarly world to undertake deeper and meaningful studies in future.

While working on the Introduction it was our intention to include a few pages on the agamic and tantric sources of the *Tantraloka* and to undertake a division of its contents on such a basis. But as we proceeded on, it occurred to us that in view of the complex and encyclopaedic character of the text and our elementary knowledge we could not possibly touch all the aspects and it would be much better to leave it for future study. It, however, appeared proper to us to share our thinking with the scholars about the lines on which future studies may proceed. Knowing full well there would be many more fruitful ways of doing so, devised by scholarly ingenuity, we venture to set out the following agenda for future attention of the scholars.

1. Our most urgent task is to have a critically edited text of the *Tantraloka* and the *Viveka*. In the foregoing pages we visualised its necessity several times. By the time of Jayaratha the text of the *T.A.* was eclipsed by corruptions and he gives ample testimony of his having edited and restored the text (e.g., the *Viveka* on

the *T.A.* 23.23, 23.25, 29.265-66 and 37.4-5 etc.). The printed KSTS edition is in dire need of the same type of approach. An effort is to be made to locate as many MSS as possible and to collate and compare them. This may help settle many such problems as we have seen with regard to the difference in readings between Pandey's MS and the KSTS edition and resulting complications or with regard to several variants given by Jayaratha which are traceable to none of the MSS on which the KSTS edition is based. As a first step, an internal comparative study may be undertaken as we notice variations in the portions referred to or cross-referred to. As a second step, citations appearing in the *T.A.* and the *Viveka* may be compared with their original sources wherever available either in print or in MS. This may be done with an historical overview since even some apparently correct readings give rise to historical absurdities (e.g., Bhrata'pi for Bharta'pi in the *T.A.* 37.75). As a third step, a track has to be kept of the situations where Jayaratha, though seldom, is at variance with his master. For example the *T.A.* 8.406 says something, but it means something else from Jayaratha's comments.

2. As an essential corollary and supplement to the above a comparative study of the cognate but external sources with an appeal to their contents is another primary necessity. To explicate. Abhinavagupta on the one hand conceives, as we have already seen, the *Tantraloka* as a logical extension of the *M.V.T.* and *P.T.V.*, and on the other composes the *T.S.* and *T.V.D.* as representative summaries of his *magnum opus*. By a comprehensive comparison between the contents of the three texts - *M.V.T.*, *P.T.V.* and *T.A.* - keeping in view their successively progressive character, a fairly compact text of the *T.A.* may be resurrected. If one more text i.e., the *Sv.T.*, is also added to this list alongwith its commentary *Uddyota* by Ksemaraja we may get practically an unassailable text which will ward off many anomalies arising from the textual readings of the existing edition giving us an additional opportunity to take stock of the scholastic bias or over-enthusiasm, if any, of the commentators, be he Jayaratha or Ksemaraja. In the next stage, a comparison with the *T.S.* and *T.V.D.* will bring into focus the relative importance of the issues. The *T.S.* has 22 Ahnikas and the *T.V.D.* only 3 as against 37 of the *T.A.* In the first instance, while it underlines the importance of purely metaphysical theses, it also projects subtle difference between the

approaches underlined at the two places. For example, the discussion on Vyakhyavidhi under Srutavidhi in both the texts (*T.A.* and *T.S.*) may be looked into. In the third stage, once again the internal comparative study ought to be resorted to - this time with reference to the contents and with an intent to loosen the knots. For example, the riddle of Adi (etc.), Prak and Purastad (earlier), Vaksyamah (will propound later), Agre (later) etc., as appearing in Abhinava and Jayaratha, appears to be quite enigmatic as and when the authors choose to keep mum about their specific places or meanings. This can be resolved by a close comparative investigation alone. Such a study will further take care of other gaps in our understanding. Jayaratha, for instance, explains Anyatra (elsewhere) in the *T.A.* 15.521 as Naimittikadau (in the occasionals etc.) and quotes a verse. While Naimittikadau should have immediate reference to the 28th Ahnika, the verse quoted is neither found in the 28th nor in the 15th Ahnika. Similarly, as we have already seen, Jayaratha suggests inclusion of the occasional rite (Naimittika) among the daily rites (Nityakarma) in the 15th Ahnika notwithstanding its apparent misplacement. These two types of complementary enterprises, as outlined in columns 1 and 2, will go a long way in offering a faithful text of the *Tantraloka* particularly in view of Abhinava's own admission that his treatment is staggered - i.e, he does not give all information at one place.

3. The *Tantraloka* offers magnificent scope for a philosophical study of its thought contents. It is a true reflection of Abhinava's encyclopaedic genius and keen historical sense. It is a complete digest of Saivism, specially Kashmir Saivism in all its variety and splendour. Together with the *Viveka* it serves as a storehouse of knowledge on tantricism and other systems - both speculative and ritualistic. It not only furnishes the reasoned out philosophical theories but also underscores the evolutionary phases through which the major concepts and schools of Saivism have passed. The theories of freedom (Moksa) and ignorance (Mala), cosmological theory of reflection (Bimbapratibimbavada), tools of freedom - initiation and redemptive knowledge (Diksa and Upayacatustaya), cosmic ontology of six passages (Sadadhva) including Saiva categoriology of 36 principles (Tattvas), theory of causation (Kartr-karmabhava) and trans-causation called manifestation Abhasavada), its attendant principle of determinism (Niyati) and bearing thereof on freedom of action and fruition of action (Karma-phala-

vyavastha), monism through Absolutic dynamism, descent of grace, culmination of determinate thought construct into indeterminate pure thought, theory of knowledge famed as re-cognition, ensuing means of knowledge, parallelism as well as synthesis between Jnana and Yoga, concept of reality as pure verbum and awareness or theory of reality as meaning which is an aspect of self-transcendence of the word - all these and many more issues provoke a very thorough, lively and intense deliberation. While other works on Kashmir Saivism like the *I.P.K.*, *I.P.V.*, etc. also discuss the similar issues, the *T.A.* is distinguished in its treatment by its tantric orientation. The *T.A.* provides a comprehensive backdrop setting against which philosophical problems are dealt with not in isolation from but as complement to the tantric, esoteric and ritualistic issues. The *T.A.* excels in tantric symbolism offering a rich insight into tantric esotericism which has been variously styled as Caryakrama, Rahasyaprakriya, Adiyaga etc. It is from this point of view that the tantric esotericism is said to have emanated from the sixth source or face known as Yoginivaktra in contrast (*T.A.* 6.193) to all the Saiva systems which are portrayed as proceeding from five faces of Siva or five sources (Pancasrotorupa Bhairava). Thus in order to have a complete philosophical understanding it must combine and synthesize metaphysical, ritualistic, symbolic and esoteric aspects as all of them, both jointly and severally, lead to the attainment of the self-divine. This study will *ipso facto* concentrate on a comprehensive inventory of all the places where a particular topic has been discussed and also on all its phases through which it has passed in course of evolution to its present state. Besides, Abhinava's aesthetic theory presents a brilliant example of applied metaphysics. The 3rd, 4th and 28th Ahnikas are replete with such references, specially the 3rd is very rich in its observations on aesthetics of music. Any philosophical study worth the name is bound to take all this into account.

4. An historical study is necessitated by the very handling of the source material in the *T.A.* and *Viveka*. As we have seen, both Abhinava and Jayaratha display a tremendous historical sense. In the first place, they furnish significant informations about themselves and their ancestral and preceptorial origins. In the second, as observed by Goudriaan,¹ the *T.A.* comes up as one of the three

concrete sources for dating the tantras. Same is the case, we may add, with Jayaratha also. In the third, their contribution in restoring several missing links in the tradition is invaluable. In the fourth, they furnish and handle enormous tantric source material from various periods of history which must be subjected to rigorous historical, chronological and evolutionary scrutiny so that the entire tantric edifice as dwelt upon by Abhinava and Jayaratha may be restored to its original grandeur and authenticity. In so doing we may profitably fall back upon all the available sources of contemporary history of that age - literary, architectural, epigraphical and internal i.e., other works of Abhinava and Jayaratha as well as those of their precursors and successors. Another rich source is provided by the texts from other branches of tantricism spread throughout the country. For instance, the omissions in the *Srikanthi's* list of the 64 Bhairava Tantras are removed only with reference to the contents of the *Pratistha-laksanasara-samuccaya*, a text brought out from Nepal. Even a preliminary study on these lines is bound to yield substantial results. With gaps removed in our understanding we would be better poised for a fuller appreciation of the philosophical content.

5. Another interesting and enlightening field of study may be offered by its evaluation as a source book of new information. Abhinava offers many insights into the history of Indian thought and the then culture of Kashmir. His references to some Naiyayikas (Kesamcana Naiyayikanam *T.A.* 2.12-44), Vairinca Brahmadins (*T.A.V.*, III, p. 25), Nastika philosophers subscribing to the negation of soul and not to the denial of the authority of the Veda (*T.A.* 6.19-20) invite us to explore this unexplored area. Similarly his presentation of the Kaumarila view on Vedyata and its lengthy masterly refutation (*T.A.* 10.21-57) adds new dimensions to our understanding of Kumarila. Abhinava's presentation of Siddhanta Saivism in the 4th Ahnika in contrast to the sister systems opens a new vista of information throwing new light on the evolution of the dualistic Saivism in Kashmir. He is an invaluable source of information on Buddhism. He practically refers to all sects of Buddhism so much so that he remains the only source of many exclusive theories of Buddhists. For example "Abhinavagupta, contemporary of Naropa," observes Naudou¹, "devoted a whole

chapter of the *Tantraloka*, chapter XXV, to study of the imagination during sleep...." Presentation and criticism of the doctrine of Kalacakra by Abhinavagupta in the 16th Ahnika has elicited the following praise from Naudou¹, "...such criticism constitutes one of the principal sources for knowledge of that Tantric cycle, side by side with the Buddhistic texts themselves, in the front rank of which it is fitting to place the *Sekoddesatika* of Naropa (perhaps a Kashmiri), the only text of the system at this time."

Jayaratha closely follows his illustrious master both in spirit and approach. His references to Mausula, Karuka (*T.A.V.*, I, p. 70), and Pas'upata equip us with new insight into the history of Saivism. Similarly his references to Sadanga Yoga (4th Ahnika) reflect the continuity of the Buddhist thesis and its assimilation into the Saiva fold.

Moreover, Abhinava furnishes a lot of geographical data in the 8th Ahnika and subtle cultural information throughout the *T.A.* These are but a few glimpses. A study fathoming all the new material contained in the pages of this vast text will, indeed, be rewarding.

6. The 35th Ahnika termed as Samastasastramelana reminds us of the synthetic Vedantic effort represented by the phenomenon of Vedantavakyasamanvaya (synthetic unity of all Vedantic propositions). It underlies Abhinavagupta's synthetic approach which seeks to view the *T.A.* as an eclectic organism where one system culminates into the other and so on ultimately culminating into Trika system. Thus Tarkika, Sruta, Bauddha, Arhata, Vaisnava, Siddhanta, Vamaka, Daksa, Mata, Kula, Kaula, and Trika move in a hierarchical order. It will be interesting and significant to unearth as to how Abhinava propounds their synthetic progression.²

7. The meaning of 'Tantra' as understood by Abhinava is to be investigated. In his *T.A.* he quotes and alludes to even Sruti (*T.A.* 3.226) which is an external authority (Bahya Sastra) as Tantra. Jayaratha, following his master, even refers to Pauranika Prakriya (Jayaratha on the *T.A.* 8.58). Abhinava goes on invoking his teachers, scriptures and even secular texts as authority. Now if

1. Buddhists of Kashmir, p. 150

२. अशेषतन्त्रसारं तु नामदक्षिणमाश्रितम् ।

एकत्र मिलितं कौलं श्रीषडर्धशासने ॥

all these constitute authority what is the precise implication of the word Tantra in Abhinavagupta. He himself distinguishes Tantra from Agama.¹ His use of the word Tantra in the *Tantraloka* and 'Tantra-prakriya' must of necessity be in two different senses. Because, while Tantra-prakriya has been distinguished from Kulaprakriya on all the three counts namely, Mantra, Adhara and Itikartavyaya (*T.A.* 29.5-8), both have been subsumed under *Tantraloka*. If the meaning were identical at both the places, Kulaprakriya would have remained outside the domain of the *Tantraloka*.

Such study will bring Abhinava's attitude towards tantra and several tantric systems into bold relief. In this connection one more topical issue may be raised. As we have pointed out elsewhere², there was an acute controversy with regard to the exact status of Spanda system i.e., whether it was an independent system or a part of Trika system. Abhinava obviously joins the second group because while paying glowing tributes to Kalalata, the author of the *Sp.K.*, he does not accord a separate status to Spanda system. Now under Kula-prakriya only one system i.e., Kula system, finds mention, whereas Tantraprakriya subsumes Krama, Trika and Pratyabhijna within itself. What is then the locus standi of Spanda according to Abhinavagupta?

Even though we are not sure of the meaning of the term 'Tantra' in the *Tantraloka*, there is no doubt that all the three classified authoritative sources - experience, scripture and reason - have been frequently drawn upon.³ The entire subject matter of the *T.A.* is somehow based on at least one of these sources. Sometimes a particular point is based on more than one authority also. Abhinavagupta has exploited every opportunity to tell or point out his source of authority. For instance, the treatment of Kala

1. स तन्त्रिबन्धं विदधे महार्थं
युक्त्यागमोदीरिततन्त्रतत्त्वम् ।
आलोकमासाद्य यदीयमेष
लोकः सुखं संवरिता क्रियासु ॥

T.A. 37.83

2. K.T. pp. 113-118
3. इति यज्ज्ञेयसत्तत्त्वं दृश्यते मया तच्छिवाज्ञया ।
मया स्वसंविस्सत्तर्कपतिशास्त्रनिरुद्धक्रमात् ॥

T.A. 1.106

(time) is based on all the three sources.¹ Rise of Cakra is based on experience and scripture (*T.A.* 7.71), while the pure universality of the divine on experience and reason (*T.A.* 3.44). Similarly Abhisekavidhi is an exclusively agamic phenomenon (*T.A.* 23.1 & 23.103). Abhinava does not remain content with general description of the source. He even prefers to identify the source. For instance, his theory of scriptural unity (Sastramelana) is ascribed to Sambhunatha (*T.A.* 35.44), the brief procedure (Samksiptavidhi) is traced to the *Diksottara* and *Kirana* (*T.A.* 18.11). Abhinavagupta thus affords us a clear peep into his sources of topic-wise treatment. A complete chart drawn on these lines will enable us to know Abhinavan mind and appreciate the thematic unity of apparently divergent sources much better.

8. Jayaratha throws some esoteric hints in all his benedictory verses in each Ahnika. A clear understanding of the same will help us understand Jayaratha better.

9. Abhinavagupta has employed about 76 illustrations (Drs-tanta) to exemplify his stand on various matters. These illustrations are interspread throughout the *Tantraloka*. A complete estimate of these illustrative instances will present Abhinavan thinking in a much more lucid way.

10. On the strength of the material provided by Abhinava and Jayaratha, critical studies of the *Sripurvasastra* alias *Malinivijayottaratantra* (vide *T.A.* 13.212-253, 15.4-7, 21.2-5 etc.), *Svacandatantra* and *Paratrimika* may be undertaken. Such studies will indeed further our understanding of the *T.A.* and vice versa.

The agenda, as outlined above, do not exhaust the areas or directions of research. They simply underline the beginning of our quest to understand Abhinava and his celebrated text.

APPENDICES

1. TEXTS REFERRED TO BY NAME IN THE TANTRALOKA

<i>Texts</i>	<i>Ahnika/Verse</i>
Aghoresa-tantra ¹	27.58
Aitareya Vedanta ²	3.226
Amaryada	29.177
Ananda/-sastra/-sasana ³	13.354; 15.45, 282, 590, 601 ; 16.65; 37.10, 18
Anandadhika-sasana	8.40
Ananda-gahvara	14.18
Anandesvara	29.200
Ananta-karika ⁴	28.313

1. An incomplete manuscript titled *Aghoratantra* (No. C91) is available in the Aryabhasa Pustakalaya, Varanasi. Brij Vallabh Divedi, on the authority of the T.A. 25.58, finds it to be identical with the *Svacchanda Tantra*. If it is so, it has been published in KSTS in six volumes (Vol. V in two parts) with the *Uddyota* by Ksemaraja.

2. Identical with the *Aitareyopanisad*. Brought out with Sarh-kara's commentary by Gita Press, Gorakhpur alongwith 10 other principal Upanisads in 3 volumes.

3. Eight MSS of one *Anandatantra* - five complete, one incomplete and two with the commentary of Navasimhacarya - are available in the Government Oriental Manuscript Library, Madras. The MSS are numbered as D5562-69 and R-5314. The India Office Library Catalogue lists a complete MS bearing No. 2541 (Ta. Sa. p. 45). One *Anandasasana* is noticed as referred to in the New Cat. Cat., II, p. 118 (Upodghata., p. 20).

4. The *Anantakarika* is *Adharakarika*, published in KSTS as the *Paramarthasara* with Yogaraja's commentary. It is a Saivite adaptation of the Vaisanava/Yoga original which has been published along with the commentary of Raghavananda in *Acyutagrathamala*.

Anuttara-prakriya ⁵	9.313
Arnava	29.165
Bhairavagama ⁶	29.251
Bhairava-/Bhairaviya-/kula	13. 302; 22.41; 27.45; 28.14, 51, 59, 388
Bhairava Tantra ⁷	13.304
Bhargasikha/-sastra	4.255; 12.20; 15.280
Bhargastaka-sikhakula	32.62
Bharuna Tantra	25.14
Bhattaraka	16.19
Bhogahastaka	29.198
Brahmayamala ⁸	4.54, 60; 5.97; 13.145; 15.44; 18.9; 23.43; 27.29; 28.419, 423; 29.11
Caryakula	29.166
Catuskapancasika	26.44
Cintamani ⁹	16.51

5. Published in KSTS under the title *Paratrisikavivarana* comprising the *Paratrisika*. and Abhinavagupta's *Vivarana* commentary, later critically edited with an annotated Italian translation by R. Gnoli (Rome). Also published in KSTS with Rajanaka Lasaka's commentary called *Lasaki* or *Laghuvrtti*.

6-7. Four incomplete MSS of the *Bhairava Tantra* are reported to be extant - one, at the Aryabhasa Pustakalaya, Varanasi (No. C2927), second at B.H.U. (No. 5446), third at the K.S. Sanskrit University, Darbhanga (No. 296 [12]) and fourth at Bharata Itihasa Samsodhaka Mandala, Poona (No. BL 12165). The Ta. Sa. (p. 449) lists one MS at the Royal Asiatic Society of Bengal (No. 6041).

8. By now we know of seven MSS viz., - the Royal Asiatic Society of Bengal (6392), the Curator's Office Library, Trivendram (T982) and the Darbar Library, Nepal (3/370, 1/296, 1/1160, 1/1557 and 1/147). According to the Ta.Sa. (p. 429), the Trivendrum catalogue lists one more MS as 1103 B and that of the Royal Asiatic Society of Bengal lists one at No. 5892. All are incomplete but two are quite large. Mark Dyczkowski is presently working on its critical edition.

9. One MS named *Cintamani* is listed at Trivendrum (COL 6888) but, perhaps it is not the one in question, since Jayaratha

Damara-yaga/-mahayaga ¹⁰	3.70; 15.335; 30.55
Devi-/Devya-yamala/-sastra	3.70; 8.16, 212; 15.253, 335, 460, 522; 22.31; 23.10, 14, 15, 39; 28.386, 390; 31.60, 85; 32.1
Devyamala	31.60
Diksottara(ra)/-sastra/-sasana	1.62; 2.9; 5.148; 8.9; 15.458; 17.97; 18.11; 19.21; 21.61; 24.4, 17; 28.65; 29.243
Gahvara ¹¹	13.319; 16.181; 19.7, 20; 28.224, 227; 29.240; 32.53
Gama/-sastra/-sasana	1.150; 13.230, 232; 15.280, 424, 531, 553; 16.286; 29.142
Gita ¹²	1.124-125, 129; 28.324
Haidara	28.15, 18
Hardesa	29.165
Hrd-/Hrdya-sastra	3.69; 13.303
Isanasivapaddhati ¹³	22.30
Jnanottara(ra) ¹⁴	4.248; 9.45; 23.20; 27.6
Kacabhargava	23.6
Kalikula ¹⁵	28.15; 29.43; 35.33

interprets *Cintamani* as the *Tattvarthacintamani*, a non-extant work by Kallata.

10. We learn of one *Damaraka Tantra* at Adyar (No. 6041). But we are not sure if it is the one we are looking for. One *Damaratantra* is also listed in the catalogue of the Sanskrit University, Varanasi (No. 24385). Vide Ta.Sa., p. 227

11 & 19. The Nepal Darbar Library, according to Dvivedi (Upodghata., p. 28), stores a MS of some *Matagahvarpancasitika*. It is, however, open to doubt if it is one with the *Kulagahvara*.

12. Published in numerous editions.

13. The *Isanasivapaddhati* is not to be confused with the *Isanasivagurudevapaddhati* which has been edited and published by T. Ganapati Shastri in two volumes. (Upodghata., p. 209, fn. 3).

14. See fn. 45 below.

15. MSS available in the Darbar Library, Nepal (Vide Tantra Catalogue, Vol. I, pp. 37-42). For other references see New Cat. Cat., Vol. IV, pp. 48-49, 72-73 (Upodghata., p. 26). It appears identical with the *Kalikakulakramasadbhava* (116) or the *Kalikakulasadbhava* (1/686) at the Darbar Library, Nepal. We are told

Kalimukha	27.44
Kalividhi	13.306
Kalottara ¹⁶	11.19
Kamika(ka) ¹⁷	1.59, 66; 4.25; 6.94, 190; 8.213; 22.32; 23.4; 32.48
Khamata	29.165
Kirana(na)/Kairana/-agama/- vidhi ¹⁸	1.75; 4.41, 78; 9.47; 13.162, 284; 15.18; 18.11
Krama	12.23
Krama-pujana	29.2
Kramarahasya	29.14
Kula-gahavara/-guhkara ¹⁹	
(? Kulaguhvara)	3.146, 168; 15.598; 24.16
Kulavidhi	13.306
Madhavakula ²⁰	15.533, 571; 24.22; 29.56

A. Sanderson (Oxford) is working on a critical edition of this text.

16. According to Dvivedi (Upodghata., pp. 217-18), the *Kalottara* is *Trimsikakalottara* which is another name of the *Matangaparamesvara*. The latter with Ramakantha's commentary has been brought out by the French Institute of Indology, Pondichery. We gather that R. Torrella (Rome) is bringing out a critical edition of the same. One *Devikalottaragama* has been included in the 2nd volume of the *Tantrasamgraha* published from the Sanskrit University, Varanasi. However, two MSS, one named as *Kalottara-mahatantra* and the other as *Kalottaratantra*, have been noticed in Jodhpur collection (No. 290) and the Oriental Research Institute, Baroda (No. 791).

17. Previously the *Kamikagama* was published in two volumes in Grantha script from Madras. It was reprinted in Nagari script as *Purvakamika* (Part I, ed. Svaminathasivacarya) by Dakṣiṇabharatarcakasamgha and as *Uttarakamika* (Part II) by Civana Napotayantrasalai, Cintatripettai, Madras.

18. First published from Devakottai, Tirupati in 1932 in Grantha script. One MS has been listed at the French Institute of Indology, Pondichery (MS No. 290).

19. See Fn. 11 above.

20. According to Jayaratha (on T.A. 29.56) it is a section of the *Tantraraja-bhattacharaka* which, according to A. Padoux, is

Mahadamaraka Yaga	See Damara Yaga
Mala '	15.594; 28.113; 29.238; 31.60
Malini-mata ²¹	1.18; 8.300; 10.241; 13.199; 15.4, 6; 16.288; 19.14, 54; 27.1; 30.38, 56; 32.6
Malini/-sastra ²²	1.244; 9.167; 15.6, 16,17; 19.1; 21.2, 4; 28.293
Malini-slokavartika ²³	37.30
Malinisara-sasana ²⁴	28.113
Malini-tantra ²⁵	7.64; 13.332; 14.41; 16.186, 233; 21.20; 22.2
Malini-vijaya/-vijayottara ²⁶	1.17, 23, 245; 5.108; 9.310; 10.89, 104; 17.111; 23.83; 27.38; 37.25
Mangala	5.40
Mana-stuti/-stotra	9.173; 14.9
Maryadahina	29.166
Mastaka	3.70
Mata/-sastra/-mahasastra ²¹	4.66, 262, 269; 15.157, 319; 22.45; 26.74
Ma(Ma)tanga/-sastra ²⁸	1.46, 202, 224; 6.228; 8.320, 379-80, 428; 9.6, 190, 247, 261, 13.284, 294; 15.9, 279; 16.257; 23.89; 25.24
Matanga Paramesvara ²⁹	9.48
Matrsadbhava ³⁰	16.19; 29.19

identical with the *Jayadrathayamala* and is being brought out by A. Sanderson, Oxford University (Upodghata., p. 219). It is perhaps identical with the *Sirascheda*.

21-22. Published in KSTS as *Malinivijayottara-tantra*.

23. Published in KSTS.

24-26. Published in KSTS as *Malinivijayottara-tantra*.

27. Several MSS of *Srimatasara* are listed in the MSS collection of the Darbar Library, Nepal (3/275; 2/219; 5/4849).

28-29. Published with Ramakantha's commentary by the French Institute of Indology, Pondichery as *Matangaparamesvaragama* (Kriyapada, Yogapada and Caryapada).

30. One MS (R5126) of the *Matrsadbhavantra* is recorded in the catalogues of the Oriental Manuscript Library, Madras and

Maukuta ³¹	25.17
Mukuta/-sastra ³²	15.514; 25.17
Mukutottara	30.81, 83
Mayatantra	16.108
Moksadharmā	15.514
Mrgendra-sastra ³³	9.190
Mṛtyunjaya ³⁴	16.59, 224
Mṛtyunjaya-siddha	21.11
Nakulesa(?)	15-604
Nandisikha/-tantra	12.12; 13.163, 251; 15.282
Nigama	29.141
Nihsvasa(na)/-sasana ³⁵	30.77, 81
Nijahnika	26.62
Nijastotra	29.176
Nirmayada/-sastra	15.66; 26.44
Nisagama	6.143
Nisakula	13.126

two(COL1642/Aand-/B)inthoseof the Curator's Library, Trivendrum. The Ta.Sa (P. 512) notes two MSS in the Trivendrum collection at 1017A and -B. It also talks of one more MS, complete whereabouts of which have not been furnished.

31-32. An incomplete MS of the *Maukutagama* is found in BORI, Poona (BL 11428) and that of the *Makutagama* at Baroda (6827/C). The Ta.Sa. (p. 517) notices one *Mukutasamhita* in the India Office Catalogue on page 840.

33. Jnana and Yoga Padas with Narayanakantha's commentary published from Kashmir in KSTS as *Mrgendra-tantram* and Caryā and Kriyā Padas from Pondichery as well as from Devakottai as *Mrgendra-agama*.

34. Gonda (Medieval Religious Literature, p. 206, fn. 165) identifies it with the *Netrat Tantra* which is published in KSTS. If so it is one with the *Amṛtesa* (Upodghata, p. 14), (Ta.Sa. p. 16-17).

35. Available in the MS form under several titles e.g., *Nihsvasatattvasamhita* (1/277), *Nihsvasatantra* (1/279) and *Nihsvasakhyamahatantra*. The first two are listed in the Darbar Library, Nepal. See Ta.Sa. p. 342; Upodghata, p. 45; New Cat. Cat. III, p. 64. A MS of the *Pratisthatantra*, being a part of the *Nihsvasamahatantra*, is listed in the Darbar Library, Nepal catalogue (1/1003). We learn from Dvivedi, T. Goudriaan from Holland is

Nisatana ³⁶	1.50; 4.79; 13.197; 28.72
Nisa-/Nisi-/Naisa-/samca	4.178; 6.31; 12.23; 13.241; 14.43;
(ca)ra/ca(ca)ra ³⁷	15.83, 105, 596
Nitya-tantra ³⁸	28.123
Paddhati (of Isanasiva)	22.30
Paramesvara Laksana	27.17
Pauskara ³⁹	16.254
Picumata	28.383
Picusastra	27.21, 24; 28.409
Pramanastutidarsana	13.128; 17.115
Pratistha(?)	27.41
Pujanastotra	15.152
Purana	13.285; 28.266, 344
Ratnamalakulagama ⁴⁰	28.128
Ratnamala/-sastra	1.274; 13.230; 28.112, 256, 309, 416; 29.55, 192, 201, 283; 37.25
Ratrikula	15.593
Rauravamata ⁴¹	6.142
Raurava/-sasana ⁴²	8.32, 101, 168; 9.217; 13.355
Rauravasangraha	9.40
Raurava(sva)vr̥tti	6.134
Rauravavartika	8.92, 183
Ruru/-sasana ⁴³	1.46; 8.87, 162

critically editing the *Nihsvasamahatantra* (Upodghata, p. 47).

36-37. Listed in the Tantra catalogue of the Darbar Library, Nepal (Vol. I, p. 227). Its number is 1/1606.

38. See Ta.Sa. p. 335. It appears to be a generic name. But if it is identical with the *Nityasodasikarnava*, it is published with the *Setubandha* of Bhaskararaya in Anandasrama Series and with the *Artharavana* and *Rjuvimarsini* by the S.S. University, Varanasi.

39. We know of three MSS, all named *Pauskaragama* - one at Baroda (6827 a), second at the Punjab University Library, Lahore (number not available) and third, with a commentary by Jnanaprakasacarya (4395) at VVRI, Hoshiarpur. According to the Ta.Sa. (p. 388) one more MS (2606) is listed in the India Office Library catalogue and one (6827C) in the Oriental Institute, Baroda.

40. H.P. Shastri records in his Notices (2nd Series) a MS at No. 1/306 (Ta.Sa., p. 548).

41-43. Published in two volumes by the French Institute of Indology Pondichery as *Rauravagama*.

Sadardhahrdaya	13.301; 31.54
Sadardhasara	37.32
Sadbhavakrama	31.10
Sadbhavasasana	29.212
Santatyagama ⁴⁴	30.101
Sara/-sasana/-sastra	3.353; 8.321; 13.121; 14.33; 15.112, 253, 546; 16.158, 252; 23.96; 31.61
Sarvacara	12.23; 13.303
Sarvacarahrdaya	13.303; 29.103
Sarvajnana	28.251
Sarvajnanottara ⁴⁵	4.248
Sarvavira	4.54; 13.145
Siddha	4.54; 16.4; 29.166; 31.155; 36.1
Siddhamata ⁴⁶	7.40; 15.157; 20.11; 26.23; 28.94
Siddha/-sasana/-tantra	1.243; 8.41, 115, 184; 15.332; 23.28; 24.6; 25.2; 27.25; 31.8, 58, 60, 155
Siddhanta	22.40; 28.266
Siddhasantana-rupaka	2.48
Siddhasantana-urmimahakula	14.31
Siddhatanadsabhava	28.113
Siddhavira	33.2
Siddhaviravalisara	22.41
Siddhayogisvarimata ⁴⁷	2.41; 3.220; 9.7; 11.81; 15.321;

44. One incomplete but large MS titled *Santanasmhita* is said to be available in the Palace Library of Tanjore and is listed at No. 11408 (Ta.Sa., p. 673).

45. See fn. 14 above also. Identical with *Jnanottara*. Published by Muttaiya Pillai from Devakottai, Tirupati in 1923 (Upodghata, p. 74). The Ta.Sa. (pp. 685-686) refers to a MS of Aghorasivacarya's commentary on it. A MS of the *Jnanottarayogasastra* (C 99) is reported to be available in the BHU collection (Upodghata, p. 35).

46. A MS called *Siddhamata* is listed in the catalogue of the Punjab University, Lahore (1643).

47. According to the Ta.Sa. (p. 697) its MSS are available in the Royal Asiatic Society of Bengal (5948) and also in the Darbar Library (2/32). The India Office Library also lists one MS in the catalogue. Mark Dyczkowski records two MSS at the Royal Asiatic Society of Bengal (3917 and 5465) and one at Nepal National Archives (5/2403).

	17.114; 19.23; 23.5; 28.111, 424; 30.25; 31.54; 37.24
Sivadrsti ⁴⁸	13.108
Sivasutra ⁴⁹	1.26
Siva-/Saivi-tanu/-sastra	1.104; 8.230, 263, 299, 301, 345; 9.206
Skandayamala	28.430
Smrti	28.196, 409
Spanda/-sasana/-sastra ⁵⁰	3.281; 4.183; 8.6; 11.32; 15.114; , 23.40
Sripara	9.134
Sripurva/-sasana/-sastra/- tantra ⁵¹	1.167; 3.71, 105; 4.15, 35, 46, 106; 8.237, 300, 325, 436; 9.41, 49, 120, 147, 276; 10.121, 140, 185, 284, 301; 11.33, 89; 13.347, 14.37; 15.135, 162, 245, 418, 564; 16.3, 101, 120, 143, 211, 278; 17.88; 20.12; 23.11, 56, 73; 28.263, 417; 29.197; 31.60; 32.12
Sruti	15.178
Srutyanta	17.7
Stotra	26.62
Sutra (Yogasutra) ⁵²	28.285

48. Published in KSTS with the *Padasahgati* or *Alocana* commentary by Utpala.

49. Published in KSTS in separate volumes with the *Vartikas* of Bhaskara as well as Krsnadasa alias Varadaraja and the *Vimarsini* of Ksemaraja.

50. Published as the *Spanda-karika* in KSTS with the commentaries of Kallata and Ramakantha. Also published with the *Pra-dipika* of Utpala by Vamanasastri Islampurkar in 1898 and later included in the *Tantrasamgraha*, Part I published from the S.S. University, Varanasi. Also published with the *Nirnaya* of Ksemaraja in KSTS. The 1st Sutra of the *Spanda-karika* with the *Sandoha* commentary by Ksemaraja published in KSTS.

51. Published in KSTS as *Malinivijayottara-tantra*.

52. Available in several printed editions.

Svacchanda/-sasana/-sastra/- ⁵³	
tantra	1.37; 4.38; 6.50, 136, 137; 7.67; 8.11, 191,237; 13.278,307,316; 15.21,421; 16.174; 17.18; 27.58; 28.293; 35.27, 36
Svasastra (Adharakarika)	28.309
Svayambhuva ⁵⁴	1.46; 15.3; 28.263
Svayambhuva-vrtti ⁵⁵	16.210
Tantraloka ⁵⁶	1.245, 286, 334; 36.15; 37.83
Tantraguhya	31.61
Tantra-sadbhava/-sasana ⁵⁷	20.12; 29.212; 30.59, 99; 31.61
Tantrasara ⁵⁸	28.9
Tattvaraksana	29.141
Tattvaraksa-vidhana	3.112, 215
Trika	22.41
Trika-kula	28.15, 51; 30.1; 31.60
Trika-sadbhava	28.15
Trika/-sasana/-sastra	1.18, 106; 4.50, 274; 10.1, 2, 277; 28.51; 30.24; 31.51
Trika-sutra	12.15
Trimsaka/Traisika/Trisika/- sastra ⁵⁹	3.206; 4.50; 13.154; 15.15; 16.17
Trisikasastra-vivrti	13.150

53. Published in KSTS in six volumes (Volume V has two parts) with Ksemaraja's *Uddyota*. See fn. 1 above.

54. Dvivedi informs us about the availability of one incomplete MS at the French Institute, Pondichery (Upodghata., p. 83).

55. One incomplete MS is reported to be present at Pondichery (Upodghata., p. 82).

56. Published in 12 Volumes in KSTS with Jayaratha's commentary, now being reprinted by Motilal Banarsidass.

57. A MS is said to be available in the Darbar Library, Nepal as per the Tantra catalogue, Vol. II, p. 204. Its photo-transcript is available with Mark Dyczkowski (1/363 at Nepal National Archives).

58. For details see 1st chapter of the present work. It is different from Abhinava's text of the same name published in KSTS. According to the Ta.Sa. (p. 246) there is one MS in the S.S. University, Varanasi (25452), ascribed to one Siddhanatha.

59. Published in KSTS with Abhinavagupta's *Vivarana* and Lasaka's *Lasaki*. Also see fn. 5 above.

Trisirobhairava	5.86; 31.10
Tri (Trai) si-ra/-rasa/-mata	1.82, 114; 5.20; 15.370 ; 29.9, 141; 30.12; 31.60
Tri (Trai) si-rah/-rasa/-sasana/- sastra/-tantra	1.136; 2.32; 3.137, 256; 5.9, 36, 112, 128,136; 6.22; 8.12,15,184; 15.69, 184, 436, 540; 16.4, 110; 17.83; 28.63, 112, 146, 320; 29.110; 30.27, 120; 31.100
Urmi/-agama/-sasana/-sastra	15.563, 573, 588; 23.43; 28.53, 59
Urmimahasatra	2.48
Urmimahakula	14.31
Utfulla	29.166
Vairinca	9.46
Vaiyakarana-darsana	9.259
Vajasa (si) neya	4.54; 13.143
Veda	4.252; 15.176, 597
Vijayottara ⁶⁰	10.104
Vimsatika-trika	7.56
Vira ⁶¹	4.54
Viral!	12.23
Viravali/-sastra ⁶²	4.89, 241; 29.163, 165, 177, 186
Viravalibhairava	29.235
Viravalihrdaya	15.102
Viravalikula	6.74; 29.272

60. Identical with the *Malinivijayottara*. Published in KSTS.

61. Two MSS of the *Vira-tantra* are found listed in the Royal Asiatic Society collection (3161 and 9347) and six MSS entitled *Viragama* are found in the Madras collection (R 1761, D5502-4, D5498-99). According to the Ta.Sa (pp. 602-603), the Royal Asiatic Society has two MSS of the *Viratantra* (5925, 6146), the Nepal Darbar Library has two (2/246 Ca and 2/125) and the Bangiya Sahitya Parisad has one (1409). According to the same source (Ta.Sa. p. 604) Rajendra Lal Mitra records in his Notices two MSS at SI. No. 229 and 268. Similarly one *Viragama* is taken note of in the Palace Library of Tanjore (6721).

62. According to Dvivedi he sighted one of its MSS in a list in the possession of late Prof. V.S. Agrawal. There is one more MS (C776) in the B.H.U. collection.

Viravallpada (pada)	15.109
Viravallyoga	32.47
Yamala-sastra	15.253, 522; 23.14, 15
Yoga(ga)-cara/-samca(ca)ra ⁶³	4.126; 6.58; 13.241; 15.65, 391; 23.12; 28.10; 29.82, 97, 150; 32.31
Yoginikaula	7.40
Yogisvarimata	28.61

63. One MS captioned *Yoginisancara* is included in the catalogue of the Darbar Library, Nepal (4/78).

2. PERSONS* REFERRED TO BY NAME IN THE TANTRALOKA

Abhinanda	37.62
Abhinavagupta	1.1, 16, 20,21; 21;4.278; 11.53; 16.195, 274; 37.56, 67, 80, 86
Abhinavaguptaguru	16.195
Abjaja	36.2
Agastya	37.38
Ahindra	29.41
Ahisana	28.309
Ajaramekhala	29.32
Ali	29.33
Amara	29.33
Amba	37.79
Amardaka	4.266; 36.12
Ananda	37.60
Anandamekhala	29.31
Anantamekhala	29.30
Aniruddha	13.293-94
Antaka	28.391
Anurat	36.1
Aparamekhala	29.34
Ardhatryambaka	36.13
Attrigupta	37.38
Avijita	29.31
Bhagavati	1.13
Balamitra	37.66
Bali	36.4
Bhairava-natha	36.1
Bhairavi	36.1
Bhaktivilasa	37.62
Bhargava	23.6; 36.4
Bhaskara	1.21; 37.62
Bhava	37.62

*The list includes certain mythical names as well.

Bhatta	29.41
Bhattanatha	1.16
Bhattarika	1.16
Bhavabhuti	13.149
Bhujagadhisa	28.285
Bhutesa	37.62
Bhutiprajatanaya	37.60
Bhutipraja Misra	1.9; 8.410; 30.63, 121
Bodhai	29.34
Cakraka	37.67
Candagu	28.391
Chandra Sarma	37.62
Cakrika	29.66
Carmika	29.66
Carvaka	6.16
Citra	29.33
Cukhu(a)laka	1.12; 37.54
Daksa	36.2
Dharmasiva	21.50; 37.62
Dhatuvibheda	29.66
Eraka	37.60
Eruna	29.34
Gahanesa	36.2
Gajendra	29.41
Ghora	28.391
Gudika	29.33
Guru	36.2
Halhalaka	28.391
Hatakesana	30.101
Huluhulu	28.391
Illai-amba	29.29, 30
Indra	29.41
Isanasiva	22.30
Jaitra	29.31
Kallata	10.208; 13.145; 28.338; 29.124
Kalyana	13.149,
Kamamangala	29.31
Kapila	22.6
Karmuka	29.66
Karna	37.65

Karnavadhu	37.76
Khagendra	29.29
Khetapala	1.46; 9.262, 27!
Krodhi	28.391
Krsna	29.66; 37.65
Ksema	37.67
Kullai-amba	29.31
Kumari	29.34
Kunkunamba	29.32
Kurma	4.267; 29.30
Laksmāna	36.10
Lakṣmanagupta	1.11; 37.61
Lakula	36.1
Lakulesvara	37.14
Lalitaditya	37.39
Macchanda	1.7; 29.32
Mahalacchi	29.34
Mahidhara	29.4
Mandra	37.66, 72
Mangala	29.30
Manoratha	37.64
Matanga	28.391; 29.66
Matsyika	29.66
Mesa	29.31
Mina/-natha	4.267; 26.71
Motaka	13.344
Mukha	37.62
Nakulesa	15.604
Narada	13.347
Narasimhagupta	37.54
Padavedin	33.28
Padmagupta	37.67
Pancamukhagupta	1.1
Pataladhipa	30.101
Pravarasena	37.47
Rama	36.6
Ramagupta	37.68
Ravana	36.6
Sahara	28.391
Sadyojyoti	9.262; 16.210

Sahavijja	29.29
Sakra	36.2
Sambhunatha	1.13, 21; 5.41, 52; 6.89; 8.452; 9.264; 10.187, 227, 230, 287; 13.102, 254, 333; 15.133, 246, 352, 408; 19.3, 9; 20.6; 21.26; 23.49; 26.54, 55(?); 28.366; 29.17, 95, 212, 243; 30.99; 35.43, 44; 37.61, 68, 78
Samvarta	36.3
Sandilya	37.41
Sarada	37.41
Saunika	29.66
Sauri	37.65, 75
Sauritanaya	37.65
Sesamahamuni	13.146
Sillai	29.34
Simha ,	36.5
Sivasakti	37.62
Soma	37.61
Somananda/-daisika	1.10; 2.48; 13.149; 37.61
Somananda-putraka	3.85
Srikanthanatha	1.9; 5.40; 8.31; 30.121; 33.7, 9; 36.11; 37.11, 16
Srinatha	36.12; 37.2, 60
Sumati	5.41; 10.287
Sumatyantenivasin	1.213
Svacchanda	36.1
Svatantresa	9.225
Tapana	13.344
Tryambaka/Traiyaambaka	1.8; 36.12; 4.266; 6.88; 36.12; 37.61
Ucchusma	28.391
Udbhatta	37.62
Utpala	1.10; 12.25; 13.290; 37.61, 67
Vaktasti	29.30
Valkala	29.41
Vamana	36.4
Vamanaka	37.62
Vamanatha	37.60

Varadeva	29.33
Varahagupta	37.53
Vasukinaga	36.5
Vatsalika	37.73, 82
Vibhisana	36.6
Vicitranatha	37.62
Vidyaguru	13.128; 17.115
Vidya(dhi)pati	1.201; 14.9
Vikosi	29.66
Vimala	29.30
Vimalakala.	1.1
Vinatabhti	36.5
Vindhya	29.33
Vindhyajita	29.32
Yogananda	37.62
Yogesvaridatta	37.76

3. SYSTEMS/MAJOR DOCTRINES REFERRED TO BY NAME IN THE TANTRALOKA

A-dhah(dhara)/-darsana/ -drsti/-sasana/-sastra/-tantra	13.346; 21.7; 22.35; 23.70, 71, 76; 24.2; 28.269,395; 35.9; 37.7, 8, 9, 13 13.346
Adhyatma	13.346
Abheda	See Advaita
Advaita/Advaya	2.16, 18; 3.288; 4.106, 214; 9.198; 10.225, 283-284; 29.74; 36.12
Anuttarasadardharthakrama	1.14
Anuttaratrika	11.88
Arhata	4.27; 6.152, 153; 13.305, 346; 35.26
Atimarga	13.346; 15.467
Bahya	4.27; 6.10
Bhairava/-tantra	13.304; 37.17
Bauddha	1.180-81; 4.27; 7.32, 33, 35; 13.346; 15.471; 22.12; 35.26, 30
— (Saugata)	4.22; 13.348
— (Sunyadrstyavalambin.)	11.114
— (Sarvapahnavahvaka- dharma)	1.56
— (Vikalpapeksanirvikalpa- pramanyavadin)	1.228, 180-181
Bhedavada	
— (Dvaita Sastra)	1.194, 224; 2.18; 4.12, 106, 254; 9.198; 10.225, 283-84; 29.74
— (Dvaitin)	6.30, 193
Bhedabheda/-vada	4.255; 36.12
Carvaka	6.16
Daksa	11.87; 13.301, 320
Daksina-sastra	15.319; 37.18, 26, 27
Dvaita Sastra	See under Bhedavada
Dvaitin	See under Bhedavada

Dvayadvaya/Dvaitadvaita	See under Bhedabhedavada
Ekaprakasavada	2.22
Gunagunidvaitavadin	See under Nyaya
Gurudarsananaya	See under Guru-sastra
Guru/-sastra/-sasana	29.102
— darsana-naya	15.410
Kala(?)	13.134
Kali-vidhi	13.306
Kanada/-drsti	1.158; 9.75-79, 298
Kanabhojanasisyā	See under Kanada
Kapila	See under Samkhya
Karuka	13.305
Khetapala	See under Siddhanta
Kaula	4.258; 13.301, 321; 29.9, 44, 117; 37.26
— sastra	15.589
— diksa	15.589
Kaumarila	See under Mimamsa
Krama	15.169; 30.1, 35
Kula	4.256; 13.134, 301, 306, 321; 15.169; 22.41; 28.121, 123-24; 29.4, 46, 122, 129; 30.1, 34, 35; 35.31, 34
— amnaya	15.533
— Prakriya	29.1
— vidhi	30.35
— kaula	13.321
Loka/Laukika	13.346; 28.301; 29.101; 35.26, 30
Mahapasupatam (?)	17.59
Mahayogin	See under Yoga
Mata	4.262, 269; 13.301, 320; 15.157, 169, 319
Matayamala	15.319
Mayiya Sastra	4.28; 13.354
Nastika darsana (Nastikya-vasana)	6.19-20
Nyaya	35.26
— (Naiyayika)	11.5
— (Tarkika)	13.346

— (Gunagunidvaitavadin)	9.290
Pada(?)	13.134
Pancara-tra/-trika	4.22, 26; 9.89; 35.26, 29, 36
Paramesvara-sasana/-sastra	See under Siva-sasana
Pasu	13.305
Pasusastra	15.518
Pasava	10.171; 16.256
Pati-sasana/-sastra	See under Siva-sasana
Purana/-jna	4.26; 28.266
Rahasyasastra	15.517; 27.7
Sadardha(ka)	
— hrdaya	13.301
— sasana/-sastra	16.158; 37.26, 68
Saiva	4.249; 13.305, 314, 357, 358; 15.411; 28.147; 35.16, 30; 37.11
Saivadhvadaisika	3.73
Saivaparamarthaikavedin	13.360
Sakta	35.27
Samkhya	4.26, 27; 6.152; 9.89-90, 187, 226; 10.171; 13.41; 35.26, 36
— (Kapila)	22.6
— (Kapila)	8.279-85
Sarhkhayayoga	9.89
Sara	15.169
— sastra	16.158
Sasana	See under Siva-sasana
Saugata	See under Bauddha
Siddhanta(i.e., Saivasiddhanta)	4.256; 11.87; 13.300, 305, 320, 348; 15.319; 22.40; 23.99; 28. 266; 29.74; 35.27; 37.27
— (Khetapala)	9.262-64, 275
— (Saiddhantika)	15.551
Siva-sasana/-sastra	1.36; 4.20; 8.1; 11.3; 13.142; 15.25, 466; 22.1; 23.62; 25.17; 36.12; 37.14
— (Advaya-sastra)	36.12
— (Dvaya-sastra)	36.12
— (Dvayadvaya-sastra)	36.12
— (Pa(Pa)ramesvara-sasana/- sastra)	1.158, 273

— (Pati-sasana/-sastra)	1.106; 16.256
— (Sambhava-sasana)	24.1
— (Sasana)	9.2; 11.92; 13.359; 28.5
— (Srikantha-sasana)	37.16
— (Svaprakasasivatamatra- vadin)	10.62
Smarta	13.134; 15.175
Smṛti	28.134, 411
Srauta	13.346
Srikanthasasana	See under Siva-sasana
Sunyadrstyavalambin	See under Bauddha
Svaprakasasivatamatravadin	See under Siva-sasana
Tantra	21.8; 22.12, 32-33, 40; 23.31; 28.402; 29.51; 35.27; 37.37
— (Tantrika)	23.99
— (Tantrikiya)	26.34
Tarkika	See under Nyaya (Naiyayika)
Trika	3.192; 13.302, 321; 30.1; 31.45, 51; 33.1; 35.31-32
Urdhva-sasana/-sastra	24.3; 26.20; 28.274; 35.9; 37.9
Vaidantika	22.5
Vaidika	See under Veda
Vaimala	13.305
Vairinci	4.22; 9.46
Vaisnava	4.21, 26, 29-30, 38, 249-50; 8. 156; 10.135, 152, 171; 13.38, 278, 280-88, 306, 308, 314, 316, 317, 346, 348, 359-361; 15.471, 570, 571, 588; 16.256; 22.12; 28.395; 29.74; 35.30
Vaiyakaranadarsana	9.259
Vama(ka)/-sasana/-sastra	11.87; 13.300, 320; 15.319; 37.5, 11, 18, 26, 27
— acara	8.33; 15.278; 23.54
— marga	13.304
Veda	4.26; 6.152; 15.176, 571; 35.28, 36
— (Sruti)	15.178-179
— (Vaidika)	25.17; 35.26
Vibhinnajnanavadin	2.22

Yamala	15.319, 388; 29.115, 120, 158
Yoga	3.161; 4.15, 86-96; 5.37; 8.246, 282; 9.89; 10.170, 242, 279-80; 13.176; 14.25; 15.97, 99, 100, 154; 16.243, 289-292, 295, 297, 298; 27.22; 28.26, 258; 35.26, 36
— astaka	8.263
— abhyasa	17.26; 28.21
Yogin	3.166; 4.49, 200; 5.78; 6.10, 59, 188, 189; 7.21; 8.5; 9.26, 43, 291; 10.139, 242, 243, 255, 261, 274, 329, 338-40; 14.25; 16.293; 21.29, 34; 28.62, 64, 206, 207, 292, 300, 302; 29.206, 219; 36.10
— (Mahayogin)	5.99, 109, 127, 133; 29.270

4. IMPLIED OR INCOMPLETE TEXTUAL REFERENCES
IN THE TANTRALOKA AS IDENTIFIED AND/OR
COMPLETED BY JAYARATHA

<i>Text*</i>	<i>Volume/Page</i> (KSTS Edition)	<i>Volume / Page</i> (MLBD Edition)
Agama (Kila, 9.307)	VI/246	IV/1880
Adharakarika (Svasastra, 28.309)	XI/122	VII/3228
Bhairavakula (Atra, 28.18)	XI/8	VII/3115
Bhargasikha (2.28-29)	1/22 (2nd Ah.)	11/332
Brahma-yamala (Tatra, 4.60)	111/67	111/683
(Anena, 4.62)	111/68	III/685
(Tatra, 4.63)	111/70	III/686
Chandogyopanisad (Srutyanta, 17.7)	X/132	VI/2858
Cillacakresvarimata (Adi, 1.46)	1/85	1/85
Devyayamala (Yamaladau, 23.15)	X/268	VI/2994
Gamasastra (Adi, 12.23)	VII/106(12th Ah.)	V/2198
(Nirupitam, 13.232)	VIII/144	V/2344
(Nigama, 29.141)	XI/99 (29th Ah.)	VII/3389
Gita (Gururaha, 3.115)	11/121	11/473
Haidara (Tatra, 28.25)	XI/13	VII/3119
Hridayabhattacharaka		

*The name of the identified text is followed by the relative description as appearing in the T.A. followed by Ahnika/Karika number within brackets.

(Hardeśa, 29.165)	XI/113	VII/3403
Hrdayanayarahasya		
(Hrdaya, 3.69)	11/82	11/434
Kalottara		
(Tatratatra, 11.20)	VII/12 (11th Ah.)	V/2104
Khecarimata		
(Khamata, 29.165)	XI/113 (29th Ah.)	VII/3403
(Khecari, 32.6)	XII/307	VII/3597
Kirana-Samhita		
(Tatra, 4.42)	111/45	III/661
(Tatra tatra, 18.6)	X/179	VI/2905
Kramabhattacharaka		
(Nirucyate, 4.150)	III/163	III/779
Kramadarsana		
(Kramah, 12.23)	VII/106 (12th Ah.)	V/2198
Kulagahvara		
(Gahvara, 32.53)	XII/326	VII/3616
Kularatnamala		
(Ratnamala, 1.274)	1/281	11/281
Malinivijaya		
(Astadas'a-patala, 4.213)	111/241	III/857
(Sripurva, 9.40)	VI/41	IV/1675
Malinivijayottara		
(Trikabhidha, 10.2)	VII/2	V/1886
(Vijayottara, 10.104)	VII/78	V/1962
Ma(Ma)tanga/-sastra		
(Prokta, 6.227)	IV/185	III/1273
(Atra, 8.380)	V/248	IV/1598
(Tatra, 15.10)	IX/7	VI/2447
(Uktya, 17.77)	X/159	VI/2885
Mrgendra		
(Adi, 9.190)	VI/149	IV/1783
Mrtunjaya		
(Anyatra, 27.8)	X/360	VI/3086
Nandisikha		
(Adi, 15.279)	IX/138	VI/2578
Nirmayada Sastra		
(Maryadahina, 29.166)	XI/113 (29th Ah.)	VII/3403
Nisatana		
(Nisisancara, 4.178)	III/207	III/823

(Sastra, 16.200)	X/76	VI/2802
Pancasatika		
(Agama, 4.148)	111/158	111/774
(Tatra, 4.152)	111/166	111/782
Pancika		
(Nirupita, 23.75)	X/292	VI/3018
Paratrimisika		
(Pracaksate, 3.167)	11/166	II/518
(Trisika-sastra, 3.206)	11/198	11/550
(Trikasutra, 12.15)	VII/101 (12th Ah.)	V/2193
Paratrimisika-vivarana		
(Anuttara, 9.313)	VI/249	IV/1883
Prajnalankara		
(Uktam, 3.55)	11/62-64	11/416
Prakirnaka-vivarana		
(Anyatra, 10.44)	VII/33	V/1917
Pramanastotra		
(Manastuti, 9.173)	VI/138	IV/1769
Raurava-Sangraha		
(Raurava, 9.40)	VI/41	IV/1675
Ruru-sastra		
(Sastra, 9.220)	VI/176	IV/1810
Ruru-vartika		
(Adi, 8.345)	V/230	IV/1580
Ruruvrtti		
(Adi, 6.137)	IV/119	111/1207
Samvitprakasa		
(Bhasitam, 5.155)	III/467	III/1083
Sarabhattacharaka		
(Saram, 3.69)	11/82	11/434
Sarvavilra		
(Tatra, 12.24)	VII/106	V/2198
Siddhamata		
(Mate, 4.66)	111/72	111/668
(Matadisu, 15.157)	IX/80	VI/2520
Siddha-yogisvarimata		
(Tadetat, 7.40)	IV/32 (7th Ah.)	III/1324
Sivadrsti		
(Uktam, 2.48)	1/40 (2nd Ah.)	11/350
Sivagama		

(Tat, 1.75)	I/116	11/116
Siva-/ Saivi-tanu/-sastra		
(Uktam, 8.303)	V/209	IV/1559
(8.323)	V/220	IV/1570
Spanda-Sastra		
(Sastra, 4.183)	III/213	III/829
Sripurvasastra		
(Varnita, 1.186)	1/215	11/215
(1.192)	1/220-221	11/220-221
(Advayasastra, 1.194)	1/222	11/222
(Asmin, 1.196)	1/223	11/223
(Tattatsiddhi, 10.212)	VII/144	V/2028
(Uktamiti, 10.239)	VII/164	V/2048
(Bhanyate, 10.272)	VII/184	V/2068
(Trikasasana, 10.277)	VII/187	V/2071
(Nirupitah, 11.72)	VII/57 (11th Ah.)	V/2149
(Samupasyata, 11.80)	VII/63 (11th Ah.)	V/2155
(Uktah, 13.214)	VIII/136	V/2336
(Atraiva, 13.219)	VIII/138	V/2338
(Nacoditam, 30.18)	XII/185	VII/3475
Sripurvavivarana		
(Nirupitah, 23.75)	X/292	VI/3018
Srisvayambhuva		
(Vairinca, 9.46)	VI/45	1V/1680
(Sastra, 9.67)	VI/60-61	IV/1694
(Anyatra, 28.264)	XI/103	VII/3209
Svacchanda-sastra		
(Uktah, 4.19)	111/22-23	III/638
(Guruttamaih, 8.357)	V/237	IV/1587
Tantraloka		
(Iti, 1.245)	1/258	11/258
(Uktam, 9.224)	V1/179-180	IV/1813
(Sastramasmatkrtam, 13.160)	VIII/102	V/2302
Tantraraja		
(Madhavakula, 29.56)	XI/40	VII/3330
Tantrasadbhava		
(Sadbhavasasana, 29.212)	XI/136	VII/3426
Tattvarthacintamani		
(Cintamani, 16.51).	X/19	VI/2745

Trikahrdaya (Sadardhahrdya, 31.54)	XII/250-251	VII/3542
Trikakula (Urdhvasasana, 26.20)	X/336	VI/3062
(Advaye, 36.12)	XII/389	VIII/3679
Trikasara (Sarasstra, 3.253)	11/236	11/588
Triksastra (Tatsaram, 1.18)	1/49	11/49
Trisirobhairava (Sahasrara, 1.112)	1/154	11/154
(Trisirahsastra, 1.136)	1/177	11/177
(Proktam, 5.94)	111/405	111/1021
Urmikaula-siddhasantanaru- paka (Urmimahasstra, 2.48)	1/59 (2nd Ah.)	II/349
Utpullakamata (Utpulla, 29.166)	XI/113	VII/3403
Vijnanabhairava (Uktam, 5.135)	111/448	III/1064
(Tatra tatra, 10.204)	VII/140	V/2024
Yonyarnava (Arnava, 29.165)	XI/113	VII/3403

5. TEXTS NAMED AND ALSO QUOTED AND SOME- TIMES EXPLAINED BY ABHINAVAGUPTA

<i>Text</i>	<i>Ahnika/ Verse</i>
(a) <i>Directly quoted</i> (शब्दशः)	
Agama	35.23
Anandesvara	29.200
Bhairavagama	29.251-252
Deviyamala	15.336-338
Kamika	4.25-28; 6.190-191; 8.213-215; 22.32
Kulaguhkara (?Kulaguh- vara)	3.146-148
Paddhati (of Isanadeva)	22.29-30
Ratnamala	13.230-231
Sara	16.252-253
Sripurva	10.284
Svacchanda	13.307
Tattvaraksavidhana	3.215-219
Trisirastantra	16.110-112
Trisirobhairavagama	5.86
Trisiromata	1.87-88
Urmimahasastra	14.31
Yoginikaula	7.41
(b) <i>Indirectly cited</i> (अर्थतः, तात्पर्यतः)	
Agama	37.1
Aitareyavedanta	3.326-327
Ananda	13.354
Anandadhikasaana	8.36-40
Anandagahvara	14.19
Ananda-sastra	15.45, 59, 601; 16.65; 37.10, 18
Anuttara-prakriya	9.313
Bhairavakula	13.302; 28.59, 388
Bhairava Tantra	13.304

Bhargasikha	2.28-29; 4.255-268; 12.20; 15.280-281
Bhargastakasikhakula	32.54-62
Brahma-yamala	4.57-60; 5.97-98; 18.9; 23.43-45; 27.29; 28.423; 29.11;
Damarayaga	15.335-338
Deviyamala	8.16-20, 460-463; 23.39; 28.390-393; 31.85-88; 32.2-3
Diksottara/-sastra/-sasana	8.9-10; 15.458; 17.97; 24.4, 17; 28.65-71; 29.243
Gahvara	13.320; 16.181; 19.7, 20; 32.49-53
Gamasastra/-sasana	1.151-187; 13.232-234; 15.531, 553; 16.286; 29.141-142
Gita	3.115; 28.324-326
Jnanottara	4.248-251; 9.45-46; 23.20; 27.6
Kalikula	35.33
Kalottara	11.19
Kamika(ka)	1.58, 66; 6.94; 23.4; 32.47-48
Kirana(a)-sastra/-vidhi/-agama	4.78; 13.162-163; 15.18
Krama-pujana	29.2-3
Kulaga(gu)hvara	3.168-169; 24.13-16
Madhavakula	15.533, 571; 24.22
Malinimata	10.241; 15.3-7; 19.14; 30.38, 56
Malinisastra	15.17; 19.1
Malini-tantra	14.41-42; 16.86, 233; 22.2-7
Malini-vijaya/-vijayottara	1.244-245; 4.213-221; 5.107-108; 9.310; 10.89, 104; 17.111; 21.2, 4; 23.83; 27.38
Ma(Ma)tanga/-sastra	1.202-204, 224; 8.320, 428; 9.190-191, 247; 15.8-10; 23.89
Mata-sastra/-mahasastra	4.66-68, 262-263; 22.45; 26.74-76
Maukuta	25.17-18
Mrtynjaya	16.59-62, 224-232
Mrtynjaya-siddha	21.11-15
Nandisikha	12.12; 13.163-174, 251
Nihsvasana	30.77
Nijastotra	29.176

Nirmaryada Sastra	26.44-46
Nisa-/Nisi-/Naisa-/ sarhca(ca)ra/ca(ca)ra	6.31-32; 13.241-42; 14.43-45 ; 15.83-97, 105-107
Nisakula	13.126-127
Nisatana	4.79; 13.197-198; 28.72
Pauskara	16.254
Picu	27.21-23; 28.409
Prajnalankara	3.55
Pramanastutidarsana	13.128; 17.115
Pujana-stotra	15.152-153
Sripurva/-sastra	8.300-301, 325; 15.135-137, 162, 245; 16.120; 23.11; 32.12
Ratnamala/-sastra	1.274; 28.309-310, 416; 29.55, 162, 201, 282-283
Ratrikula	15.593
Rauravamata	6.142
Rauravasasana	8.32, 101; 9.217
Raurava-vartika	8.92, 183
Raurava(sva)vr̥tti	6.134-135
Santatyagama	30.101-106
Sara/-sastra/-sasana	8.321; 13.121-125; 14.33-35 ; 15.112, 546; 31.60
Sarvacara	12.23-24
Sarvacara-hrd/hr̥daya	13.303-304; 29.103
Sarvajnanottara	4.247-251
Sarvavira	4.55-57
Siddhamata	4.66-68; 15.157; 20.11; 26.23- 28; 28.91-94
Siddhasantana-urmimahakaula	14.31-32
Siddha/-sasana/-tantra	1.243; 8.41, 115; 15.332-334; 23.28-30; 24.6, 9, 25; 26.25; 31.8, 155-160; 36.11-14
Siddhavira	33.2-16
Siddha-yogisvanmata	2.41; 3.220-222; 7.40; 8.115-117; 9.7; 15.321, 323-332; 17.114; 23.5; 28.111, 424, 425-429; 31. 54; 37.24
Sivadr̥sti	13.108-109
Sivasutra	1.26, 30

Siva/Saivi-tanu/-sastra	1.104; 8.230, 263-267, 273-275, 298-299, 345-353; 9.206-212
Skanda-yamala	28.430
Smrtisastra	28.196-197
Spanda/-sasana/-sastra	3.281; 4.183; 8.6; 11.32; 15.13-14, 113-114; 23.40-41
Sripurva-sastra	4.15, 35, 46, 106; 9.147-149; 10.284-286, 301; 11.33-34; 14.37; 15.162-163; 16.3, 143-150; 17.88; 20.12-13; 28.417
Srivira	4.55-56
Stotra	26.62
Svacchanda/-sasana/-sastra/-tantra	1.37; 4.38; 6.50-52; 138-147; 8.191-193, 237, 407, 427; 13.217-218; 316; 15.20-21, 22-29; 16.174; 17.18; 35.36
Svayambhuva	15.2-3, 13
Tantraloka	1.286, 334; 36.15
Tantrasadbhava/-sasana	30.59
Trikakula	30.1
Trika-sasana	4.50, 274-278; 9.309; 10.1-2, 276-277
Trikasara	15.169; 23.96-97
Trika-sutra	12.15-16
Tri(Trai)sika/-sasana/-sastra	4.50; 13.151-154; 15.15; 16.17-22
Trisikasastra-vrtti	13.150-159
Trisirobbhairava	1.114-122, 136; 5.86-93; 8.12-15; 28.63, 146-150; 29.141-146; 31.100
Tri(Trai)siro(-rasa)-mata	1.87-90, 114-115; 5.20-21; 15.370; 29.9
Tri(Trai)sira(sa)/-sastra/-sasana	1.136; 2.32; 3.137-140, 256; 5.9-10, 112, 129, 136-137; 8.12; 15.184; 28.63-64, 320; 30.27; 31.100-105
Tri(Trai)sirasa/-tantra	17.83; 29.110
Urmi-mahasastra	14.31-36; 15.588; 28.53-55
Vajasineya	13.143-144
Vijayottara	10.104

Vijñanabhairava	15.480-489
Vimsatika	7.56
Viravali	4.89, 241; 29.163, 243; 32.32-47
Viravalibhairava	29.235
Viravalihridaya	15.102-103
Viravalikula	6.74-76; 29.272-273
Viravalipada	29. 186-191
Yoga(ga)-/ca(ca)ra/sarhca(ca)ra	6.58; 13.242; 15.65, 391-393; 23.12; 28.10; 29.83-88, 97, 150; 32.12-31
Yogasutra	3.92-95

(c) *Quoted partly directly and partly indirectly (उभयतः)*

Gahvara	29.240-241
Gita	1.124-125
Malinivijayottara	17.112-113
Trisiromata	1.82-86

(d) *Quoted and explained*

Adharakarika/Anantakarika	28.309, 312-315
Brahmayamala	4.60-64
Gamasasana	1.150-155
Malini/-mata	10.199-122; 16.288-295; 21.2-5
Matasastra	4.69
Raurava	8.168-179
Sara	23.96-99
Sripurva/-sastra	1.167-175; 23.67, 73-74
Yoga-sancara/cara	4.120, 125-146; 29.82-89

6. PERSONS NAMED AND ALSO QUOTED BY
ABHINAVAGUPTA

<i>Person</i>	<i>Ahnika/Verse</i>
Aniruddha	13.293-295
Balamitra	37.66
Bhavabhuti	13.150-151
Dharmasiva	21.50-53
Kalyana	13.149-151
Kallata/-natha	10.208; 13.344-345; 29.123-124
Khetapala	9.275-276
Sambhunatha	5.52; 9.264; 10.187, 230; 13.254, 333-335; 15.133; 28.35; 35.44, 37.61
Sesamahamuni	13.146
Somananda	13.149-151
Srikantha	5.40; 6.171; 8.241
Utpala	12.25; 13.290-291
Vidya(dhi)pati	1.201; 14.9-12
Vidyaguru	13.128

7. SYSTEMS IMPLIEDLY REFERRED TO IN THE
TANTRALOKA AND IDENTIFIED
BY JAYARATHA

<i>System</i>	<i>Ahnika/Verse</i>	<i>Volume/Page</i> (KSTS Ed.)	<i>Volume/Page</i> (MLBD Ed.)
Advaitavadin	1.223	(1/244)	11/244
Bauddha	1.56	(1/95)	11/95
- (Vaibhasika)	1.228	(1/247)	11/247
	4.30	(III/33)	III/649
- (Vijnanavadin)	4.30	(III/32)	III/648
	35.37	(XII/376)	VIII/3665
Bhedavadin	1.165	(1/200)	11/200
	1.237	(1/254)	11/254
	9.153	(VI/120)	IV/1754
Brahmavadin	3.282	(11/255)	11/607
	4.29	(111/32)	III/648
- (Vairinca)	4.22	(111/25)	III/641
Kanada	9.290	(VI/233)	IV/1867
Kaula	4.259	(III/290)	111/906
Kaumarila	See Mimamsa		
Kula	36.12	(XII/389)	VIII/3679
Mimamsa	1.127-128	(1/166-168)	11/166-168
	1.134	(1/174)	11/174
	4.228-240	(III/250-266)	III/866-881
- (Kaumarila)	10.21	(VII/16)	V/1900
	10.52-57	(VII/42-45)	V/1926-1929
- (Prabhakara)	10.57	(VII/45)	V/1929
Naiyayika	9.258	(VI/207)	IV/1842
	9.273-74	(VI/220)	IV/1854
Nyaya	9.257-258	(VI/207-208)	IV/1841-1842
	9.268-270	(VI/215-217)	IV/1849-1851
	9.285-290	(VI/229-234)	IV/1863-1868
	10.71-75	(V11/57-61)	V/1941-1945
Patanjala	13.346	(VIII/207)	V/2407
	28.301	(XI/119)	VII/3225
Patanjalasutra	13.146	(VIII/95)	V/2295

Picuvaktra-sarh-pradaya	29.124-125	(XI/89, 29th Ah.)	VII/3379
Pracya	27.23	(X/365)	VI/3091
Prabhakara	See Mimamsa		
Samkhya	6.18	(IV/17)	III/1105
	8.247	(V/170)	IV/1520
	8.253-259	(V/173-179)	IV/1523-1529
	9.14-21	(VI/25-29)	IV/1659-1663
	9.220-225	(VI/175-180)	IV/1811-1815
	9.239	(VI/192)	IV/1826
	9.271-274	(VI/217-221)	IV/1851-1855
	13.32-40	(VIII/22-28)	V/2221-2227
	13.271-272	(VII/167)	V/2367
- (Kapila/Kapila)	8.279-285	(V/189-196)	IV/1539-1546
	35.37	(XII/376)	VIII/3636
Siddhanta	4.258	(III/290)	III/903
	22.12	(X/248)	VI/2975
Sivagama	1.75	(I/116)	II/116
Smrti	13.346	(VIII/207)	V/2407
Trikakula	36.12	(XII/389)	VIII/3679
Vaibhasika	See Bauddha		
Vaisesika	9.305	(VI/243-244)	IV/1877-1878
	10.71-75	(VII/57-61)	V/1941-1945
	13.345	(VIII/206)	V/2406
Veda	4.28	(III/30)	III/646
Vijnanavadin	See Bauddha		

8. IMPLIED PERSONAL REFERENCES IN THE TANTRALOKA
AS IDENTIFIED BY JAYARATHA

<i>Person</i>	<i>Phrase/Ahnikal / Karika</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Amaranatha	(Svasantana, 4.268)	III/299	III/915
Aniruddha	(Guravah, 9.261)	VI/210	IV/1844
Bhagavati	(Bhattarika, 1.16)	1/34	11/34
Bhairava	(Etaih, 36.3)	XII/363	VIII/3673
Brhaspati	(Gurubhih, 8.101)	V/76	IV/1426
Bhutipiraja(?)	(Mahesvarena guruna, 3.90)	11/100	11/452
Jyotsnakara	(Anyaih, 9.305)	VI/243	IV/1877
Kallata	(Ahuh, 6.12)	IV/11	III/1099
Kalyapala	(Vikosi, 29.66)	XI/46	
		(29th Ah.)	VII/3336
Kapalilca	(Dhatuvibheda, 29.66)	XI/46	
		(29th Ah.)	VII/3336
Kapila	(Anye, 8.151)	V/113	IV/1463
	(Vyapodhrtah, 35.37)	XII/376	VIII/3666
Khagendra Natha	(Kurmadya, 4.267)	III/297	III/913

Khetapala	(Paribhasyate, 13.52)	VIII/36	V/2236
Krsna	(37.65)	XII/423	V111/3713
Laksamanagupta	(15.246-247)	IX/122	VI/2562
	(30.16)	XII/184	V11/3474
Lilakara	(Kecit, 8.108)	V/81	1V/1431
Nrsimhagupta	(Pancamukhagupta, 1.1)	1/13-14	11/13-14
Pratyabhijnakara	(Guruna, 9.278)	VI/224	IV/1858
	(Anye, 10.288)	VII/194	V/2078
Ruruvrttikara	(Adi, 6.137)	IV/119	11I/1207
Sadyojyoti	(Khetapaladyaih, 9.262)	VI/211	IV/1845
Sambhunatha	(Bhattanatha, 1.16)	1/34	11/34
Somadeva	(Sumatyantenivasinah, 1.213)	1/235-236	11/235-236
Somananda	(Sampradayadhana janah, 10.217)	VII/147	V/2031
Srikantha	(Guruh, 8.9)	V/7	IV/1357
	(Tanmandalam, 8.247)	V/170	IV/1520
	(9.225)	VI/180	IV/1814
	(Puraguravah, 12.13)	VII/100	V/2192
	(Matsama, 13.220)	V1II/139	V/2329
	(Prakirtita, 15.253)	IX/125	VI/2565
Srivaradeva	(Parah, 4.269)	III/299	III/915
Sugata	(Vyapodhrtah, 35.37)	XII/376	VIII/3666
Svantantresa	(Viduh, 9.224)	VI/179	IV/1813

Utpala	(Guruditam, 3.8) (Somanandaputrakah, 3.85)	II/9-10	11/362
Vamanadatta	(Gurubhih, 5.155)	11/95	11/447
Vasudeva	(Guruh, 1.124)	III/467	III/1083
Vidyadhipati	(Guruh, 9.173)	1/162-163	11/162-163
Vimalakala	(Vimalakala, 1.1)	VI/135	IV/1769
		1/13-14	11/13-14

9. TEXTUAL REFERENCES IN THE TANTRALOKA - CITATIONS
TRACED/IDENTIFIED BY JAYARATHA

<i>Textual source</i>	<i>Ahnika/Karika</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Adharakarika	28.309	XI/122	VII/3228
Aitareyopanisad (Aitareyakhyavedanta)	3.226-231	11/216-221	11/568-573
Amakhyakalasvarupa- spharasiddhanta (Kalavyaptyanta)	3.137	11/141-143	11/493-495
Anandadhikahasana	8.40	V/34-35	IV/1384-1385
Bhairavakula	13.302	VIII/182	V/2382
Bhairava Tantra	13.305	VIII/184	V/2384
Bhargasikha	4.255	III/284	III/900
	12.20	VII/103(12thAh.)	V/2195
	15.280-281	IX/138-139	VI/2578-2579
Brahmayamala	28.418-419	XI/178-179	VII/3284-3285
Damarayaga	15.335-338	IX/169-170	VI/2609-2610
Devlyamala/-sastra (Mahadamarakayaga)	3.70	11/82	11/434
	8.16	V/12	1V/1362

	8.212	V/149	IV/1499
	15.335-338	IX/169-170	VI/2609-2610
	15.460-463	IX/233-234	VI/2673-2674
	28.386-387	XI/164	VII/3270
	28.390-403	XI/166-172	VII/3272-3278
	31.85, 97	XII/265, 271	VII/3555, 3561
	32.1	XII/304	VII/3594
Gahvara	28.224-227	XI/89-90	VII/3195-3196
	32.50-53	XII/328	VII/3618
Gamasastra	13.232-233	VIII/144-145	V/2344-2345
Gita	3.115	11/121	11/473
	28.326	XI/130	VII/3236
	37.65	XII/423	VIII/3713
Isvarapratyabhijnakarika	10.288-291	VII/194-198	V/2078-2082
Kiranasastra	1.75-77	1/116-121	11/116-121
	4.41	111/45-46	III/661-662
	9.47	VI/46-47	IV/1680-1681
	15.18	IX/12-13	VI/2452-2453
Kramarahasya	29.14-17	XI/14-16(29thAh.)	VII/3305-3306
Kramasadbhava	12.23-24	VII/107(12thAh.)	V/2199
Kulagahvara	3.146-148	II/148-149(29thAh.)	11/500-501
	3.168-174	11/167-173	11/519-525
	24.13-16	X/310-311	VI/3036-3037
	32.49-53	XII/326-328	VII/3616-3618

Kularatnamala (Ratnamala)	1.274-283	1/281-287	11/281-287
Madhava-kula	29.56-67	XI/40-47(29th Ah.)	VII/3330-3337
Malini-mata	8.300	V/206	IV/1556
	13.199-206	VIII/127-131	V/2327-2331
	15.3-4	IX/3	VI/2442
	19.54-55	X/204	VI/2930
Malini/-sastra	15.15-17	IX/11	VI/2451
	28.293	XI/116	VII/3222
Malini-tantra	14.41-42	VIII/236	V/2436
	16.233-236	X/90-92	VI/2816-2818
Malini-vijaya/-vijayottara	1.243-245	1/257	11/257
	10.104	VII/78-80	V/1962-1964
	27.32-38	X/369-371	VI/3097-3099
Matanga-paramesvara	8.379-380	V/247-249	IV/1597-1599
Ma(a)taha/-sastra	1.224	1/245	11/245
	6.228	IV/185	III/1273
	8.320	V/217-218	IV/1567-1568
	8.428-433	V/272-274	IV/1622-1624
	9.6	VI/6	IV/1640
	13.294	VIII/179	V/2379
	15.9-10	IX/5-7	V/2445-2447
	15.279	IX/138	V/2578
	25.24-29	X/324-327	VI/3050-3053
Matangasastra-vrtti	8.428-434	V/274-275	IV/1624-1625

	23.89	X/298	VI/3024
Mata/-sastra	4.66-69	111/72-75	111/688-691
	4.262-270	111/292-299	III/908-915
Moksadharma	15.514	IX/254-255	VI/2694-2695
Mrgendra-sastra	9.190	VI/149	IV/1783
Mrtyunjaya	16.59-62	X/24-25	VI/2750-2751
Mrtyunjaya-siddha	21.11-15	X/221-222	VI/2947-2948
Mukuta-sastra	15.514	IX/255	VI/2695
Nandisikha/-tantra	12.12	VII/99(12th Ah.)	V/2191
	13.163-195	VIII/104-125	V/2304-2325
Nisa-/Nisi-/Naisa-/sarhca (ca)ra/ca(ca)ra	6.31-32	IV/32-33	III/1120-1121
	13.241-242	VIII/149	V/2349
	15.83-97	IX/47-50	VI/2487-2490
	15.105-107	IX/55	VI/2495
Nisakula	13.126-127	VIII/84-85	V/2284-2285
Nisatana	4.79	III/84	III/700
	4.177	III/207	III/823
Nityatantra	28.123-124	XI/51	VII/3157
Paratrimisika (Trisika)	3.206	11/198	11/550
(Trikasutra)	12.15-16	VII/101(12thAh.)	V/2193
Prajñalahkara	3.54	11/62	11/414
	3.55	11/64	11/416
Ratnamala/-sastra	28.415-416	XI/178	VII/3284

	29.55	XI/40(29th Ah.)	VII/3330
	29.192-195	XI/127(29thAh.)	VII/3417
	29.201	XI/132(29thAh.)	VII/3422
	29.283	XI/168(29thAh.)	VII/3458
Rauravamata	6.142	IV/123	III/1211
Raurava/-sasana	8.32	V/30	III/1380
	9.217	VI/174	IV/1808
Rauravasangraha	9.40	VI/41	IV/1675
Rauravavartika	8.92	V/70	IV/1420
	8.183	V/132	IV/1482
Ruru/-sasana	8.87	V/66	IV/1416
Ruru-vartika	8.345-352	V/230-232	IV/1580-1582
Sara-sastra/-sasana	8.321	V/218	IV/1568
	14.33-35	VIII/232-233	V/2432-2433
Sarvajnanottara (Jnanottara)	4.248-251	III/275-279	III/891-895
	9.45	VI/45	IV/1679
Sarvavira	4.55-57	111/61-63	111/677-678
	12.23-24	VII/106-107(12thAh.)	V/2198-2199
Siddhamata (Mata)	4.66	111/72	III/688
Siddha/-tantra	8.41-42	V/34-36	1V/1384-1386
	8.115-117	V/89-90	IV/1439-1440
	8.184-185	V/133-134	IV/1483-1484
	15.333-334	IX/166-167	VI/2606-2607
	25.2	X/315	VI/3041

	27.25-28	X/367	Vr/3093
	31.8-9	XII/227-228	VII/3517-3518
Siddhayogisvarimata	3.220-225	11/207-214	11/559-566
	9.7	VI/7	IV/1641
	11.81	VII/64-65(11thAh.)	V/2156-2157
	15.321-323	IX/162-163	VI/2601-2602
	17.113-114	X/172-173	VI/2898-2899
Sivadrsti(Sampradayadhanah)	10.216-217	VII/147	V/2031
Siva-/Saivi-tanu/-sastra	8.299	V/205	IV/1555
	8.301	V/207	IV/1557
	8.345-351	V/233	IV/1583
	9.206-207	VI/166-167	IV/1800-1801
Spanda/-sasana	3.281	11/254	11/606
	11.32	VII/29(11thAh.)	V/2121
	15.113-114	IX/58	VI/2498
Sripurva/-sasana/-sastra/-tantra			
(Varnita)	1.186-187	1/215	11/215
	1.196	1/223	11/223
	4.106-108	111/112-114	III/728-730
	8.300	V/207	IV/1557
	8.325	V/221	IV/1571
	8.436	V/277	IV/1627
	9.120-121	VI/96-97	IV/1730-1731
	9.147-149	VI/115	IV/1749

	11.72	VII/57	V/2149
	11.80	VII/63	V/2115
	11.89	VII/71-72(11th Ah.)	V/2163-2164
	10.301-309	VII/206-207	V/2090-2091
	15.135-137	IX/72	VI/2512
	16.211-212	X/81	VI/2807
	16.278	X/113	VI/2839
	23.11-12	X/266	VI/2992
Svacchanda/-sasana/-sastra/- tantra	6.50	IV/43-44 -	III/1131-1132
	6.136-137	IV/118	III/1206
	7.67	IV/54 (7th Ah.)	III/1346
	8.11	V/8	IV/1358
	8.191-193	V/137-138	IV/1487-1488
	15.21-26	IX/16-17	VI/2456-2457
	35.26-27	XII/370-371	VII/3660-3661
Svayambhuva (Vairinca)	9.46	VI/46	IV/1680
	9.67	VI/60	IV/1694
Tantrasadbhava (Sadbhava-sasana)	29.211-216	XI/136-139(29th Ah.)	VII/3426-3429
Tattvarthacintamani (Kallata)	10.208	VII/142	V/2026
Traisika	15.15	IX/10	VI/2450
Trikasara (Sarasastra)	3.253	11/236	11/588
	23.96-97	X/302	VI/3028

Tri(Trai)si-ro/-rasa/-mata	1.114-115	1/156-157	11/156-157
	30.12-14	XII/179-180	VII/3469-3470
Tri(Trai)si-rah/-rasa/-sasana/- sastra/-tantra	2.32	I/26(2nd Ah.)	11/336
	3.137	11/141	II/493
	3.256	11/237	11/589
	5.128-130	III/439-441	III/1055-1057
	8.12	V/9-11	IV/1359-1361
	15.69-70	IX/39	VI/2479
	15.184-193	IX/95	VI/2535
Trisirobhairava	1.86-90	1/131-136	11/131-136
Urmikaulasiddhasantanarupaka (Urmimahasastra)			
(Urmimahakula)	2.48	I/39-40(2nd Ah.)	11/349-350
	14.31-36	IX/230-233	V/2430-2433
Vajasaneva	13.143-144	VIII/94	V/2294
Vijnanabhairava	5.71	III/377-380	111/993-996
	5.135	111/448	111/1064
	10.204	VII/140	V/2024
Viravali	4.241-243	III/268	111/884
Viravalikula	6.74-75	IV/65-66	III/1153-1154
Yogacara	23.12-13	X/266	V1/2992
Yogasutra	28.285	XI/113	V11/3219
Yoginikaula	7.40	IV/32(7th Ah.)	111/1324

10. PERSONAL REFERENCES IN THE TANTRALOKA - CITATIONS
TRACED/IDENTIFIED BY JAYARATHA

<i>Person</i>	<i>Ahnika/Karika</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Aniruddha	13.293-295	VIII/179	V/2379
Bhagavan Vasudeva (Guruh)	1.324	1/162	11/162
Brhaspati (Gurubhih)	1.104	1/146	11/146
Kallata	10.208	VII/142	V/2026
	28.338-340	XI/138-	VII/3244
Pratyabhijnakara	9.278	VI/224	IV/1858
	10.289-291	VII/194-195	V/2078-2079
Sadyojyoti (Khetapala)	9.262	VI/211	IV/1845
Sesamahamimi	13.146	VIII/95	V/2295
Somananda (Sivadrsti)	2.48	1/40 (2nd Ah.)	11/350
Srikantha	8.9-10	V/7	IV/1357
	8.247	V/170	IV/1520
(Viduh)	9.224	VI/179	IV/1813
(Svatantresa)	9.225	VI/180	IV/1814
Utpala (Guruditam, Pratyabhijnakarika	3.8	11/10	11/362

12. AGAMAS FORMING ONE GROUP ON SPECIFIC ISSUES IN THE TANTRALOKA

<i>Agamas</i>	<i>Ahnika/ karika</i>
Agama and Ratnamala	13.230
Aghoresa Tantra and Svachchanda	27.58
Ananda-sasana and Nandisikha	15.282
Bhairavakula and Trikasasra	28.51
Bhairavakula and Urmisastra	28.59
Bhairaviyakula and Siddhaviravalisara	22.41
Bhargasikha-sastra and Gamasasana	15.280
Brahmayamala, Vajasaneya, Vira and Siddha	4.54
Brahmayamala and Sarvavira	13.145
Damarayaga, Mastaka, Sripurvasastra and Deviya- mala	3.70-71
Deviyamala, Damarayaga, Mastaka and Sripurvasastra	3.70-71
Devi-yamala and Sarasastra	15.253
Devlyamala, Sripurva, Siddhatanra, Trikakula and Trisiromata	31.60
Diksottara and Kairana	18.11
Gama-sasana and Bhrgasikha-sastra	15.280
Gama-sasana, Sarvacara, Viravali, Nisacara and Krama	12.23
Haidara, Kalikula, Trikakula and Trikasadbhava	28.15
Kalikula, Trikakula, Trikasadbhava and Haidara	28.15
Kairana and Diksottara	18.11
Kaula and Sadardhaka-sasana	37.26
Khecarlmata and Malinimata	32.6
Kirana and Matariga	13.284
Krama, Sarvacara, Viravali, Nisacara and Gamasastra	12.23
Mala, Malinisarasasana and Siddhatana-sadbhava	28.113
Malinimata and Khecarimata	32.6
Malinisarasasana, Mala and Siddhatana-sadbhava	28.113
Mastaka, Damarayaga, Deviyamala and Sripurva sastra	3.70-71

Matanga and Kirana	13.284
Mrtunjaya and Siddha	21.11
Mukutottara and Nihsvasa	30.81
Nandisikha and Ananda-sasana	15.282
Nigama, Tattvaraksa and Trisiromata	20.141
Nihsvasa and Mukutottara	30.81
Nisisancara and Yogasancara	13.241
Nisacara, Viravali, Sarvacara, Krama and Gamasastra	12.23
Purana and Siddhanta	28.266
Ratnamala and Trisirah-sastra	28.112
Ratnamala and Agama	13.230
Rauravasamgraha and Sripurva	9.40
Sadardhakasasana and Kaula	37.26
Sadyojyoti and Svayambhuva	16.210
Sadardha-hrdaya and Siddhayogisvarimata	31.54
Sadardhakasasana and Kaula	37.26
Sadardhasastra and Sarasastra	16.158
Saivitanu and Sripurvasasana	8.301
Sarasastra and Devlyamala	15.253
Sarasastra and Sadardhasastra	16.158
Sarasastra and Tantrasadbhava	31.61
Sarvacara, Viravali, Nisacara, Krama and Gamasastra	12.23
Sarvavira and Brahmayamala	13.145
Siddha, Brahmayamala, Vajasaneya and Vira	4.54
Siddhamata and Yoginikaula	7.40
Siddhanta and Svachhanda	35.27
Siddhviravalisara and Bhairaviyakula	22.41
Siddha and Mrtyunjaya	21.11
Siddhanta and Purana	28.266
Siddhatanasadbhava, Malinisarasasana and Mala	28.113
Siddhatantra, Sripurva, Trikakula, Trisiromata and Deviyamala	31.60
Siddhayogisvarimata and Sadardhahrdaya	31.54
Sripurva and Rauravasangraha	9.40
Sripurva, Trisiromata, Trikakula, Siddhatantra, and Deviyamala	31.60
Sripurvasastra, Mastaka, Deviyamala and Damaryaga	3.70-71
Sripurvasasana and Saivitanu	8.301
Sripurvasasana and Svachchandasasana	8.237

Svacchanda and Aghoresa Tantra	27.58
Svacchanda and Siddhanta	35.27
Svacchanda-sasana and Sripurvasasana	8.237
Svayambhuva and Sadyojyoti	16.210
Tantrasadbhava and Sarasastra	31.61
Tattvaraksa, Nigama and Trisiromata	29.141
Trika and Bhairavakula-sastra	28.51
Trikakula, Trikasadbhava, Haidara and Kalikula	28.15
Trikakula, Trisiromata, Siddhatantra, Srlpurva and Devlyamala	31.60
Trikasadbhava, Haidara, Kalikula and Trikakula	28.15
Trisirahsastra and Ratnamala	28.112
Trisiromata, Trikakula, Siddhatantra, Sripurva and Deviyamala	31.60
Trisiromata, Tattvaraksa and Nigama	29.141
Urmisastra and Bhairavakula	28.59
Vajasaneya, Siddha, Vira and Brahmamala	4.54
Viravali, Sarvacara, Nisacara, Krama and Gama-sastra	12.23
Vira, Vajasaneya, Siddha and Brahmamala	4.54
Yogasancara and Nisisancara	13.241
Yoginikaula and Siddhamata	7.40

13(A). TEXTS NAMED AND/OR QUOTED BY NAME
BY JAYARATHA IN THE TANTRALOKA-VIVEKA

<i>Text</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
(1) Adharakarika ¹ Agama	XI/122 1/46,175,256;III/95,132, 154, 160, 161, 162, 188, 200, 218, 317;IV/203;IV/51(7th Ah.), 53; V/142; VI/167, 246; VII/ 19(11thAh.), 24, 73; VII/105 (12th Ah.); VIII/33, 57, 75, 81, 109, 110, 174, 176; IX/ 27, 210-211; X/22, 23, 24,26, 33, 37, 38, 50, 132, 137, 140, 186, 259, 270, 276, 284, 302, 308,324, 368; XI/24, 98, 104, 115, 122; XI/12 (29th Ah.),	VII/3228 II/46, 175, 256; 111/711,748, 770,776, 777,778,804,816,834,933, 1291, 1343, 1345; IV/1492, 1880, 1801; V/2111, 2116, 2165, 2197, 2233, 2257, 2275, 2281, 2309, 2310,2374, 2376; VI/2467, 2650-2651, 2748, 2749, 2750, 2752, 2759, 2763, 2764, 2776, 2858, 2863, 2866, 2912, 2985, 2996, 3002, 3010, 3028, 3034, 3050, 3094; VII/3130, 3204, 3210, 3221,3228, 3302, 3304, 3369, 3382,3403, 3438, 3452, 3474, 3623; VIII/3645, 3646, 3651, 3654,

* '(A)' after a title indicates a fresh reference by Jayaratha.

** '(I)' in the beginning of the word indicates that this has already been taken care of in Appendix I.

*** 'SI' to 'S63' denote the 64 tantras as enumerated in the. *Srikanthi* as quoted in the *Viveka*. See the following index - 13(B).

1. See under *Anantakarika* (Appendix I).

	14,79,92, 113, 148, 162; XII/ 184, 333, 355, 356, 361, 364, 365, 368, 369, 370, 372, 374, 375, 376, 377, 379, 383, 386, 387, 392, 396, 428	3655, 3658, 3659, 3660, 3662, 3664, 3665, 3666, 3667, 3669, 3673, 3676, 3677, 3682, 3686, 3718
Agneya (A)	1/40	11/40
Ajakhya ^{s1} (A)	1/43	11/43
Anandesvara	IX/139;XI/130(29thAh.)	VI/2579, 3420
Anantavijaya (A)	III/280	III/896
Andhaka ^{s2} (A)	1/43	11/43
Ansumat (A)	1/40	11/40
Anupratyabhijna (A)	11/73	11/425
(I) Anuttaraprakriya	VI/249	IV/1883
Anuttaratrika (A)	VII/70(11thAh.)	V/2162
Aranyaka (A)	V/114	IV/1464
Arnava_	XI/113(29thAh.)	VII/3403
Asitanga-(bhairava) ^{s3} (A)	1/42	11/42
Atharvaka(-sikha) ^{s4} (A)	1/43	11/43
Atharvanayamala ^{s5} (A)	1/42	11/42
Atharvaveda (A)	V/114, 180	IV/1464, 1530
Bahurupa (A)	1/42	11/42
Bhairava (-bhairava) ^{s6}	1/42	11/42
(I) Bhairavagama	XI/79 (29th Ah.)	VII/3369
Bhairavakula	XI/9	VII/3115

(I) Bhairavatantra	1/153; VIII/183	11/153, V/2383
Bhairavi ² (A) ^{s7}	1/43	11/43
Bhairavl (-sikha) ^{s8} (A)	1/42	11/43
Bharata (A)	V/61	IV/1411
Bhargava (-sikha)	1/22 (2nd Ah.)	11/332
Bhargasikhakula	XII/333	VII/3623
Bhogakarika (A)	VI/195, 250	IV/1829, 1884
Bhusana (A)	11/14	11/366
Bhutaksobha (A)	IX/140	VI/2580
(I) Brahmayamala ^{s9}	1/42; III/64, 67, 69, 70; XI/179	11/42, III/680, 683, 685, 686; VII/3285
Brahmikala ^{s10}	1/42	11/42
Calika(mata) (A) ^{s11}	1/42	11/42
Canda(-bhairava) (A) ^{s12}	1/42	11/42
Candrakhyā (A) ^{s13}	1/43	11/43
Candralekha (A) ^{s14}	1/43	11/43
Candrānsu (A)	1/40	11/40
Catuskapancasika	X/344	VI/3070
Chandogyopanisad (A)	X/132	VI/2858
Cillacakresvarimata (A)	1/85-86	11/85-86
(I) Cintamani	X/19	VI/2745
Cintya (A)	1/40	11/40

2. The Ta.Sa. mentions one *Bhairavikavaca* abstracted from the *Rudrayamalatantra*. This is listed at No. 8071 (C) in the Baroda Collection. Jayaratha, however, refers to it as an independent Agama.

Citrika (A) ^{s15}	1/43	11/40
Daksa (A)	1/41; V111/181, 212	11/41; V/2381, 2412
(I) Damara(-siksa) ^{s16}	1/43	11/43
Devipan(ca)-sata/-satika(A)	XI/31 (29th Ah.); XII/197	VII/3321; VII/3487
Devi-/Devya-/yamala	IX/125; X/254, 268; XI/164, 166; XI/40(29th Ah.), 41, 49; XII/198, 200, 265, 304	VI/2565, 2980, 2994; VII/3270, 3272, 3330, 3331, 3339, 3488, 3490, 3555, 3594
Dharamalankara(A)	VI/18, 20	IV/1652, 1654
Diksottara	III/462	III/1078
Dipta (A)	1/40	11/40
(I) Gahvara	X/185	VI/2911
Gama/-sasana/-sastra	1/189; VII/106 (12th Ah.); VIII/144, 145; XI/99 (29th Ah.), 100	11/189; V/2198; V/2344, 2345; VII/3389, 3390
(I) Gita	1/162, 172, 197; 1/33, 38-39 (2nd Ah.); 11/121, 166, 216, 220, 221; III/438; VI/76-77, 89, 109; VII/82 (11th Ah.); VIII/231; XI/130; XII/423	11/162, 172, 197, 343, 348-349, 473, 518, 568, 572, 573; III/1054; IV/1710-1711, 1723, 1743; V/2174, 2431; VII/3236; VIII/3713
Guhyacakra (A) ^{s17}	1/43	11/43
Haidara	XI/9, 13	VII/3115, 3119
Hamsa (A) ^{s18}	1/43	11/43
Hardesa	XI/113 (29th Ah.)	VII/3403
Hastanaya (A)	III/200	III/816

Hrdayabhattacharaka	XI/113 (29th Ah.)	VII/3403
Hrdayanayarahasya (A)	11/82	11/434
Hrillekha (A) ^{s19}	1/43	11/43
Jvalina (A) ^{s20}	1/43	11/43
(I) Jnanottara	See Sarvajnanottara	
Jyotsna	VI/243	IV/1877
Kabandha (A) ^{s21}	1/43	11/43
Kadambika A) ^{s22}	1/43	11/43
Kalacakra (A) ^{s23}	1/43	11/43
Kalikakrama ³ (A)	III/390	III/1006
(I) Kalottara	VII/12 (11th Ah.)	V/2104
Kamaja (A)	1/40	11/40
(I) Kamika	X/255; XII/325	VI/2981; VII/3615
Kapalisa (-bhairava) ⁴ (A) ^{s24}	1/42	11/42
Khacakras ^{s25} (A)	1/43	11/43
Khemata	XI/113 (29th Ah.)	VII/3403

3. There are two works referred to in the Darbar Library, Nepal. One is the *Kalikakulakramasadbhava* (1/76) and the other is the *Kalikakulapanacakramarcana* by Vimalaprabodha whose two MSS are listed, one incomplete (1/169) and the other complete (3/314). We are told A. Sanderson (Oxford) is working on these texts. The *Kalikakrama*, also known as *Devikakrama* in other sources (see our K.T., p. 235-36), is perhaps an abridged version of either of these two texts.

4. In the Curator's Office Library we find a MS entitled *Kapalikatantra* numbered as 7475 and listed under Saktatantra.

	Khecarimata (A)	XI/113(29thAh.)	VII/3403
(I)	Kirana/-sastra/-samhita	1/40; 111/45, 84; V/41; VIII/ 173;X/179	11/40; 111/661,700; V/2373; IV/1391; VI/2905
	Krama	VII/106(12thAh.)	V/2198
	Kramabhattacharaka (A)	III/163	III/779
	Kramakamala (A)	III/196, 197	III/812, 813
	Kramakeli (A)	III/191	III/807
	Kramasadbhava/-bhattacharaka ⁵ (A)	III/136, 172, 190, 191; VII/ 107 (12th Ah.)	III/752, 788, 806, 807; V/2199
	Krsnavakya (A)	XII/423	VIII/3713
	Kramastotra ⁶ (A)	III/158, 160, 162, 165, 166, 169, 173, 178, 181, 183, 185, 187, 201	111/774, 776, 778, 781, 782,785,789, 794,797,799,801,803,817
	Krodha(-bhairava) (A) ^{s26}	1/42	II/42
(I)	Kulaguhvara	11/148, 168, 173;XII/326	11/500, 520, 525; VII/3616
	Kulakridavatara (A)	XI/28 (29th Ah.)	VII/3318
	Kulakramodaya (A)	XI/44 (29th Ah.)	VII/3334
	Kularatnamala (A)	1/281; VII/20 (11th Ah.)	11/281; V/2112

5. There is a reference to the MS of one *Kalika-kulakramasadbhava* (1/76) in the Darbar Library, Nepal in the Tantra catalogue, Vol. I, p. 37. This needs be compared.

6. The *Kramastotra*, as available in the pages of the *Viveka*, with Hindi translation and commentary has been published by Sri Lakshmana Joo, Srinagar, under the title *Krama-naya-pradipika*. It has also been printed by Silburn with translation into French.

- (Ratnamala)	1/281; XI/59; XI/131(29th Ah.), 168	II/281; VII/3165, 3421, 3458
Laksmimata ⁷ (A) ^{s27}	1/42	11/42
Lampatakhyā (-mata) (A) ^{s28}	1/42	II/42
Lalita (A)	1/40	11/40
Lila (A)	V/81	IV/1431
Madgita (A)	1/40	II/40
(I) Madhavakula (A)	XI/40 (29th Ah.), 49	VII/3330, 3339
Mahocchusma-bhairava(A) ^{s29}	1/42	11/42
Malini (A)	1/49; VII/70 (11th Ah.)	11/49; V/2162
(I) Malinimata	1/49; V/206; VIII/127; IX/3; XII/307	11/49; IV/1556; V/2327; VI/2443; VII/3597
(I) Malinislokavartika	1/49	11/49
(I) Malini-vijaya/-vijayottara/-tantra/-satka	1/55; III/241; VI/7, 41, 96; VII/2, 78; VIII/234	11/55; III/857; 1641, 1675, 1730; V/1886, 1962, 2434
Mangala ^{s30}	1/43	11/43
Mantracakra (A) ^{s31}	1/43	11/43
Manvadisāstra (A)	XII/395	VIII/3685
Maryadahina	XI/113(29th Ah.)	VII/3403
Mata (-mata) ^{s32}	1/42	11/42

7. We do not know if it is identical with the *Laksmitantra* belonging to the Naradapancaratra, which has been published by V. Krishnamacharya from Adyar, Madras.

Matabhattaraka	IX/65	VI/2505
(I) Mata/-sastra	I/49; III/293; IX/80	11/49; 111/909; VI/2520
(I) Matangaparmesvara	V/247	IV/1597
(I) Matanga/-sastra	1/85; IV/185; V/233, 234, 248; VI/148, 149, 210; VIII/173; IX/5, 7; X/159	11/85; 111/1273; IV/1583, 1584, 1598, 1782, 1783, 1844; V/2373; VI/2445, 2447; VI/2885
Matrrodana (A) ^{s33}	1/43	11/43
(I) Maukuta	1/40	11/40
(I) Mrgendra	V/62; VI/149, 165	IV/1412, 1783, 1799
Mrgendra (A)	IX/19	VI/2459
Mrgendrottara	V/51	IV/1401
(I) Mrtunjaya	X/360	VI/3086
Mukhabimba (A)	1/40	11/40
Mulasanjnaka (A) ^{s34}	1/43	11/43
Nada(-cakra) (A) ^{s36}	1/43	11/43
Namaka	1/49; VII/70 (11th Ah.)	11/49; V/2162
Nandisikha	V/14-15; V/186, 237, 241, 243, 256; VIII/127; IX/138	IV/1364-1365, 1536, 1587, 1591, 1593, 1606; V/2327; VI/2578
Narasimhaka (A)	1/40	11/40
Navanityavidhana (A)	IX/139	VI/2579
Nighantu (A)	11/145	11/497
(I) Nihsvasa/-sasana	1/40; XII/210	11/40; VII/3500
Nijastotraikadesa	XI/118 (29th Ah.)	VII/3408
Nirmaryadasastra	XI/113 (29th Ah.)	VI/3403

(I) Nisa-/ca(ca)ra	1/49; VII/106 (12th Ah.)	II/49;V/2198
(I) Nisatana	1/89; III/207; X/76	11/89;III/823;VI/2802
Pancamrta (A)	IX/140	VI/2580
Pancika (A)	X/56, 292	VI/2782, 3018
Pancasika (A)	XI/129 (29th Ah.)	VII/3419
Pancasatika (A)	III/158, 160, 161, 163, 165, 166, 169, 173, 178, 181, 183, 185-186, 187, 189, 194	111/774, 776, 777, 779, 781,782,785, 789, 794, 797, 799, 801-802, 803, 805, 810
Paramesvara (A)	1/40	11/40
Paratrimika ⁸ (A)	11/166, 198;	11/518, 550
(-Trisika)	VII/101 (12th Ah.)	V/2193
Patanjalasutra	VIII/95	V/2295
Paratrimika-vivarana ⁹ (A)	VI/249	IV/1883
Picu(-bhairavi) (A) ^{s36}	1/42	11/42
Picuvaktra	XI/59	VII/3165
Pingla(-mata) (A) ^{s37}	1/42	11/42
Prajnalankara (A)	11/54, 62, 64	11/406,414,416
Prakirnakavivarana (A)	VII/33	V/1917
Pramanastotra	VI/135	IV/1769

8. Published in KSTS alongwith Abhinavagupta's *Vivarana* commentary. Also published with Lasaka's commentary in a separate volume in KSTS.

9. Published in KSTS. Another edition with annotated translation into English by Jaidev Singh is shortly coming out. See Appendix I also.

Pratyabhijna-/karika ¹⁰ (A)	11/84; VI/178; VII/67	11/436; IV/1812; V/1951
Purana	111/43; V/61, 114, VIII/174	III/659; IV/1411, 1464; V/2374
(I) Purvasastra ¹¹ (A)	V/145; VII/19(11th Ah.)	IV/1495; V/2111
Raktakhya(-mata) (A) ^{s38}	1/42	11/42
Ramayana (A)	V/61	IV/1411
(I) Ratnamala	See Kularatnamala	
(I) Raurava	VIII/211	V/2411
(I) Rauravamata	IV/123	III/1211
Rauravasamgraha	VI/41	IV/1675
Rauravavartika	V/70, 132	IV/1420, 1482
Rgveda (A)	V/114, 180	IV/1464, 1530
Rudrayamala (A) ^{s39}	1/42	11/42
(I) Rurusasana	V/66	IV/1416
Ruru(-bheda) (A) ^{s40}	1/43	11/43

10. Published in KSTS with Utpala's own *Vrtti* alongwith *Sambandhasiddhi*, *Ajadapramatrsiddhi* and *Isvarasiddhi* under the title *Siddhitrayi*. Critical editions of the complete *Vrtti* by Utpala is under preparation of HP Alper (Dallas) and R. Torrella (Rome). Also published in KSTS with Abhinavagupta's *Vimarsini* (two volumes) and *Vivrtivimarsini* (three volumes) entitled respectively as *Isvarapratyabhijnavimarsini* and *Isvarapratyabhijna-vivrtivimarsini*. Later published by KC Pandey under the title *Bhaskari* (two volumes) alongwith Abhinava's *Vimarsini* and Bhaskarakantha's *Bhaskari*. The same with a large commentary by an anonymous author edited by Pandey and the present author is shortly coming out from Motilal Banarsidass.

11. It seems to be a scribal mistake for the *Sripurvasastra* which is none other than the *Malinivijayottara*. See Appendix I.

	Ruru (-yamala)	(A) ^{s41}	1/42	11/42
(I)	Ruru/-sastra		1/84; V/117, 186; VI/174, 176.	11/84; IV/1467, 1536, 1808, 1810
	Ruruvartika		V/230	IV/1580
	Ruruvrtti		VI/169	IV/1803
	Sadbhavasasana		XI/136 (29th Ah.)	VII/3426
	Sadardhahrdaya		VIII/181	V/2381
	Saiva		1/48, 72; III/278; VIII/212	11/48,72; III/894; V/2412
	Sakticakra	(A) ^{s42}	1/43	11/43
	Samaveda(A)		1/43	11/43
	Sammoha-(-sikha) (A) ^{s43}		V/114, 180	IV/1464, 1530
	Samvitprakasa (A)		V/186	IV/1536
	Sangraha(A)		III/467	HI/1083 (Vth Ah.)
	Sankarsanayamala (A)		IX/139	VI/2579
(I)	Santanagama ¹²		1/40	11/40
	Sarabhattacharaka		11/82	II/434
	Sarasastra		11/236; VIII/231	11/588; V/2431
	Sardhasatika (A)		111/161,189	111/777,805
(I)	Sarvajnanottara		VI/45, 46	IV/1679, 1680
	Satatapa		VIII/11	V/2211
	Sarvamahgala (A) ^{s44}		1/43	II/43
(I)	Sarvavira		III/61; VII/106 (12th Ah.)	III/677; V/2198
	Saurabheya		1/40	II/40

12. See fn. 44 under Santatyagama (Appendix I).

Siddha (A)	1/40	II/40
Siddha/-tantra	1/49; V/16, 20, 35; VII/70 (11th Ah.); DC/74, 163	11/49; IV/1366, 1370, 1385; V/2162; VI/2514, 2603
(I) Siddhamata	111/72; IX/80	III/688; VI/2520
Siddhanta/-sastra	III/280	III/896
Siddhavira	XII/341	VII/3631
(I) Siddhayogisvarimata	IV/32 (7th Ah.); V/35, 88; XII/384	111/1324; IV/1385, 1438; VIII/3674
Siddhayogisvaritantra ¹³ (A)	VI/7	IV/1641
Sirascheda(-sikha) (A) ^{s45}	1/43	11/43
(I) Sivadrsti	1/40 (2nd Ah.)	11/350
Sivadharmottara ¹⁴ (A)	V/115	IV/1465
Sivagama	1/116	11/116
Sivasastropanisad (A)	XII/434 ;	VIII/3724
(I) Sivasutra	1/18, 58; VII/163	11/18, 58; V/2047
Siva-/Saivi-tanu/-sastra	V/186, 205, 209, 220	IV/1536, 1555, 1559, 1570
Skandayamalatantra	X/302	VI/3028
Smrti	IX/88, 255; X/23, 279; XI/25, 77; XI/73 (29th Ah.)	VI/2528, 2695, 2749, 3005; VII/3131, 3183, 3363
(I) Spanda-sastra	III/213; VII/29 (11th Ah.); VIII/165	111/829; V/2121, 2365

13. Perhaps identical with the *Siddhayogisvarimata*. See Appendix I.

14. All India Kashiraj Trust is bringing out a critical edition based on the available MSS.

Srikanthi (A)	1/39-40, 41-44	11/39-40, 41-44
Srlpara	VII/12(11th Ah.)	V/2104
(I) Sripurva/-sastra	1/215, 220-222, 223; 11/223; 111/29, 112, 279; V/130, 206; VI/7, 41, 48, 111, 148, 149, 161, 165, 179, 186, 219, 222, 223, 247; VII/80, 117, 127, 144, 164, 184, 187, 190; VII/ 39 (11th Ah.), 43, 57, 63, 71; VIII/127, 136, 137, 138, 153; IX/125, 210, 230; X/59, 269; XI/14, 116; XII/185, 187, 198, 253, 309	11/215, 220-222, 223, 575; III/645, 728, 895; IV/1480, 1596, 1641, 1675, 1682, 1745, 1782, 1783, 1795, 1799, 1813, 1820, 1853, 1856, 1857, 1881; V/1964, 2001, 2011; 2028, 2048, 2068, 2071, 2074, 2131, 2135, 2149 2155, 2163, 2327, 2336, 2337, 2338, 2353; VI/2565, 2650, 2670, 2785, 2995; VII/3120, 3222, 3475, 3477, 3488, 3543, 3599
Sruti	IX/87, 88; X/23, 279; XI/52	VI/2527, 2528, 2749, 3005; V11/3158
Stotra	111/191; VIII/85	III/807; V/2285
Stotrabhattacharaka (A)	III/223	III/839
Subodhamanjarl ¹⁵ (A)	II/4	11/356
Suksmasvayambhuva(A)	IX/3	VI/2443
Sutravimarsini (A)	III/449	III/1065
Svacchanda (-bhairava) (A) ^{s46}	1/42	11/42

15. A MS of the *Subodhamanjarl* ascribed to Vamanadatta is said to be available in B.H.U. (C4255). Another text going by the name of *Svabodhodayamanjari* is also reported in the same collection (C100), vide Upodghata, pp. 78, 83. The latter text is also ascribed to Vamanadatta.

- (I) Svacchanda/-sastra 1/71; 111/22, 280; IV/41, 43, 170; V/8, 64, 104, 144, 145, 146, 147, 158, 199, 237, 272; VI/129, 161, 165; VII/68 (11th Ah.); VIII/191; IX/14, 23; XII/371 11/71; III/638, 896, 1129, 1131, 1258; IV/1358, 1414, 1454, 1494, 1495, 1496, 1497, 1508, 1549, 1587, 1622, 1763, 1795, 1799; V/2160, 2391, 2454, 2463; VIII/3661
- Svacchanda (-yamala)^{s47} 1/42 11/42
- (I) Sva(va)yambhuva 1/40, 84; VI/46, 60; XI/103 11/40, 84; IV/1680, 1694; VII/3209
- (I) Tantraloka 1/4, 6, 13-14, 19, 22, 27, 29-30, 34, 53, 54, 55, 62, 71, 74-75, 153, 162, 179, 180, 236, 238, 258, 287, 309; 1/5 (2nd Ah.); 11/88, 92, 102, 114, 117-118, 190, 194, 212, 233, 247, 250, 264; 111/37, 48, 51, 53-55, 72-73, 126/131, 138-139, 219-220, 231, 289, 293, 297, 298, 313, 393, 442-444, 457-458; IV/4, 17, 21-22, 156, 169, 177, 203; IV/49 (7th Ah.), 50; V/19, 22, 188; VI/7, 203, 204; VII/3, 4, 44, 128, 137; VII/68 (11th Ah.); VIII/80, 102, 134, 147, 152, 218; IX/ 11/4, 6, 13-14, 19, 22, 27, 29-30, 34, 53, 54, 55, 62, 71, 74-75, 153, 162, 179, 180, 236, 238, 258, 287, 309, 315, 440, 444, 454, 466, 469-470, 542, 546, 564, 585, 599, 602, 616; III/653, 664, 667, 669-671, 688-689, 742, 747, 754-755, 835-836, 847, 905, 909, 913, 914, 929, 1009, 1058-1060, 1073-1074, 1092, 1105, 1109-1110, 1244, 1257, 1265, 1291, 1341, 1342; IV/1369, 1372, 1538, 1641, 1837, 1838; V/1887, 1888, 1928, 2012, 2021, 2160, 2280, 2302, 2334, 2347, 2352, 2418; VI/2565 2686-2687, 2837, 2904, 2925, 2937, 2982, 3056; VII/3121, 3142-3143, 3309, 3324, 3407, 3421, 3437, 3438; VIII/3722, 3723, 3724

	125, 246-247; X/1 11, 178,199, 211, 256, 330; XI/15, 36-37; XI/19(29thAh.),34, 117, 131, 147, 148; XII/432, 433, 434	
Tantralokaviveka ¹⁶ (A)	XII/434	VIII/3724
Tantrabhairavi (A) ^{s48}	1/42	11/42
Tantraraja	X/211	VI/2937
Tantrarajabhattacharaka (A)	11/145 111/189; V/17, 20, 22, 63; XI/40 (29th Ah.), 69	11/497; III/805; IV/1367, 1370, 1372, 1413; VII/3330, 3359
(I) Tantrasadbhava	11/77; XI/136 (29th Ah.)	11/429; VII/3426
Tatabhairavi (A) ^{s49}	1/42	11/42
Tattvaraksavidhana	XI/99 (29th Ah.)	VII/3389
Tattvarthacintamani (A)	VII/142;X/19	V/2026;VI/2745
Traikalyapariksa	VI/18	IV/1652
Traisirasamata	1/156; 11/237; III/399; XI/7 (29th Ah.)	11/156,589; 11I/1015; VII/3297
Trikahrdaya (A)	XII/252	VII/3542
Trikakula	X/336; Xr/25; XII/389	VI/3062; VII/3131; VIII/3679
Trikasadbhava	XII/227	VII/3517
Trikasara (A)	11/236; X/302	11/588; VI/3028
Triksasana	III/303	111/919
Trikasutra	VII/101 (12th Ah.)	V/2193

16. Published in KSTS in 12 volumes. See Appendix I.

(I) Trimsikasastra	111/57-58	111/673-674
Trisika/-grantha	11/198; X/8	III/550; VI/2734
Trisirobhairava	1/131-132, 136, 154, 156, 157, 177; 11/142-143; 111/279-80, 402, 405; V/9, 15; IX/64, 221; X/47; XI/59; XI/70 (29th Ah.), 100; XII/186, 198, 297, 341	11/131-132, 136, 154, 156, 157, 177, 494-495; 111/895-896, 1018, 1021; IV/1359, 1365; VI/2504, 2661, 2773; VII/3165, 3360, 3390, 3476, 3488, 3587, 3631
Uddyota (A)	IX/19, 231	VI/2459, 2671
Unmatta (-bhairava) ¹⁷ (A) ^{s50}	1/42	11/42
Unmesa (A)	X/221	VI/2947
Upanisad	V/114	IV/1464
Urdhva ¹⁸	1/46	11/46
Urmikaula-siddhasantana-rupaka	1/39 (2nd Ah.)	II/349
Urmikilu(?) (A)	III/214	III/830
Urmikula (A)	XI/26	VII/3132
Uttaphulla	XI/113 (29th Ah.)	VII/3403

17. C. Elizabeth has procured MS of this text as well as that of the *Unmatta-bhairava Pancanga* and has been awarded doctorate for her excellent work thereon by the University of Paris.

18. This is a doubtful reference. If, however, it stands for the *Urdhvatantra*, our attention is caught by one *Urdhvamnayatantra* whose several incomplete MSS have been listed in several collections (5962 at Royal Asiatic Society of Bengal; 923 at Bangiya Sahitya Parisad, Calcutta; 4894 at Raghunatha Temple Library, Jammu; 24719, 24733 and 24779 at S. Sanskrit University, Varanasi). See Ta.Sa. p. 84.

Uttaphullaka(-mata) ¹⁹ (A) ^{s51}	1/42	11/42
Uttaphullakamata (A)	XI/113 (29th Ah.)	VII/3403
Uttaragrantha (Kirana)	1/119	11/119
Vairinca	111/25; VI/46	111/641; IV/1680
Vama	1/38, 39	11/38, 39
Vamakesvarimata ²⁰ (A)	II/78	11/430
Varnabhantha (A) ^{s52}	1/43	11/43
Varna(-cakra) (A) ^{s53}	1/43	II/43
Vartika(A)	XI/2 (29th Ah.)	VII/3292
Veda	1/48, 49, 71; V/114; X/53, 56	11/48, 49, 71; IV/1464; VI/2779, 2782
Vetala(-yamala) (A) ^{s54}	1/42	II/42
Vidanga (A) ^{s55}	1/43	II/43
Vidyullekha (A) ^{s56}	1/43	II/43
Vidyuman (A) ^{s57}	1/43	II/43

19. The Ta. Sa. refers to certain *Utpullikamata* (p. 77).

20. Published with Jayaratha's commentary in KSTS captioned as the *Vamakasvarimatavivarana*. This is identical with the *Vamakesvaratantra* and has two parts, namely - *Yoginihrdaya* and *Nityasodasikarnava*. The *Yoginihrdaya* has been brought out in Prince of Wales, Saraswati Bhawan Series with Amrtananda's *Dipika* and the *Nityasodasikarnava* in Anandasrama Sanskrit Series alongwith Bhaskararaya's *Setubandha*. The *Nityasodasikarnava* has been again brought out by S. Sanskrit University, Varanasi together with the *Rjuvimarsini* by Sivananda and the *Artharatnavali* by Vidyananda. B.V. Dvivedi, Varanasi and Andre Padoux, Paris are engaged in bringing out a critical edition of the *Yoginihrdaya* with *Dipika* togetherwith its translation into French.

Vijaya (A)	1/40	11/40
Vijayakhya (A) ^{s58}	1/42	11/42
Vijnanabhairava ²¹ (A)	III/448; VII/140; IX/243	HI/1064; V/2024; VI/2683
Vimala (A)	1/40	11/40
Vinamani (sikha) (A) ⁵⁹	1/43	II/43
Vina(-sikha) ²² (A) ^{s60}	1/43	II/43
Vinducakra (A) ^{s61}	1/43	11/43
Virabhadra (A)	1/40	11/40
(I) Viravali	VII/106 (12th Ah.); XII/318	V/2198; VII/3608
Visara	1/40	11/40
Visnupurana (A)	XI/141	VII/3247
Visnuyamala ²³ (A) ^{s62}	1/42	11/42
Visvadya(-mata) ^{s63}	1/42	II/42
Vivarana (Sripurvavivarana)	X/292	VI/3018

21. Published in KSTS with the commentaries of Ksemaraja (partly) and Sivopadhyaya in one volume and with that of Bhatta Ananda in an other volume, bound in one. Later published by L. Silburn under the title *Le Vijnana Bhairava*, text and commentary translated into French under the Institute of Indian Civilization Series. Text with English translation by Jaidev Singh and Hindi/Sanskrit Commentaries by B.V. Dvivedi both published by Motilal Banarsidass.

22. T. Goudriaan has recently brought out a critical edition and English translation under the title *Vinasikha-tantra: A Saiva Tantra Of The Left Current* (Delhi, 1985).

23. Two MSS are listed in the catalogue of the Palace Library of Tanjore (650A, 651B). The Ta. Sa. lists some MSS with the *vyotsna* commentary (p. 60).

- (Tantraloka-)	III/471; XII/433	III/1087; VIII/3723
Vivrtti	1/32	11/32
Yajurveda (A)	V/114, 180	IV/1464, 1530
Yogaja (A)	1/40	11/40
(I) Yoga/-sancara/-sancara	III/135; XI/57 (29th Ah.); XII/310	III/751; VII/3347, 3600
Yogasutra (A)	1/70	11/70
Yoginikaula	IV/11 (7th Ah.), 32	III/1303, 1324
Yogisvarimata	XII/385	VIII/3675
Yonyarnava (A)*	XI/113 (29th Ah.)	VII/3403

*Of late we learn from Mark Dyczkowski that one MS of the *Sivadharmottara* is deposited in the Nepal National Archives (4/531). From him we also learn that the *Devipancasatika*, *Sardhasatika* and *Kramasadbhdva* have been edited by Sanderson from Nepali MSS but are awaiting publication. The *Sirascheda* is identical with the *Jayadrathayamala* and *Tantraraja-bhattadraka* which are preserved in Nepalese MSS. See Appendix I also.

13(B). SIXTYFOUR BHAIRAVA TANTRAS AND
THEIR EIGHTFOLD CLASSIFICATION IN THE
GROUPS OF 8 EACH IN THE SRIKANTHI AS
REFERRED TO BY JAYARATHA.*

- | | |
|--------------------------|---------------------------|
| (I) <i>Bhairavastaka</i> | (II) <i>Yamalastaka</i> |
| 1. Svachchanda | 1. Brahmamayamala |
| 2. Canda | 2. Visnuyamala |
| 3. Bhairava | 3. Svachchanda |
| 4. Krodha | 4. Ruru |
| 5. Unamattabhairava | 5. Atharvana |
| 6. Asitahga | 6. Rudra |
| 7. Mahocchusma | 7. Vetala |
| 8. Kapalisa | |
| (III) <i>Matastaka</i> | (IV) <i>Mangalastaka</i> |
| 1. Rakta | 1. Picubhairavi |
| 2. Lampata | 2. Tantrabhairavi |
| 3. Mata | 3. Tatabhairavi |
| 4. LaksmI | 4. Brahmikala |
| 5. Calika | 5. Vijaya |
| 6. Pingala | 6. Candrakhya |
| 7. Utp hullaka | 7. Mangala |
| 8. Visvadya | 8. Sarvamangala |
| (V) <i>Cakrastaka</i> | (VI) <i>Bahurupastaka</i> |
| 1. Mantracakra | 1. Andhaka |

* Going by the assertion of Jayaratha there are sixty four tantras as enumerated in the *Srikanthi*. But, a perusal of the relevant extracts shows only 63 Agamas, omitting one in the Yamala group (there are only 7 Yamalas named). Dvivedi omits one Tantra namely Bhairava (under Bhairavastaka) and adds four more e.g., Uddisa, Kukkutakhya, Kubjika and Rurubhairava (Upodghata, pp. 94-111) admittedly as per *Srikanthi*. His total comes to 66 instead of 63 or 64. We have, however, not been able to trace the textual support from the extracts of the *Srikanthi* as cited by Jayaratha (T.A.V., I, pp. 39-44) either for these omissions or additions. Also see Abhi., pp. 141-143.

2. Varnacakra
3. Sakticakra
4. Kalacakra
5. Vinducakra
6. Nadacakra
7. Guhyacakra
8. Khacakra

2. Rurubheda
3. Aja
4. Mula
5. Varnabhantha
6. Vidanga
7. Jvalina
8. Matrrodana

(VII) *Vagisastaka*

1. Bhairavl
2. Citrika
3. Hamsa
4. Kadambika
5. Hrllekha
6. Candralekha
7. Vidyullekha
8. Vidumat

(VIII) *Sikhastaka*

1. Bhairavisikha
2. Vina
3. Vinamani
4. Sammoha
5. Darnara
6. Atharvaka
7. Kabandha
8. Sirascheda

14. PERSONS* NAMED AND/OR QUOTED BY JAYARATHA
IN THE TANTRALOKAVIVEKA

<i>Name</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Abhinavagupta	1/13, 34; III/193, 443; VII/44 (11th Ah.); X/111; XII/427, 428	11/13,34; III/809, 1059; V/2136; VI/ 2837; VIII/3717, 3718
- (Anenaiva)	1/32, 305; 11/73; III/134, 443; VI/175; VII/30(11th Ah.); V111/ 81, 150, 152, 171; IX/129	11/32,305,425; III/750,1059; IV/1809; V/2112, 2281, 2350, 2352, 2371; VI/2569
Agamavid(A)**	III/279	111/895
Agastya	V/192	IV/1542
Alinatha	XI/29 (29th Ah.)	VII/3319
Amara	XI/29, (29th Ah.)	VII/3319
Amaranatha	III/299	III/915
Amba	XII/341	VII/3631
Amaresa	V/193	IV/1543
Amrtaratha (A)	XII/430	VIII/3720
Angira (A)	V/109, 193	IV/1459, 1543
Ananta(ksitindra) (A)	XII/430	VIII/3720
Anantanatha	1/283	11/283

""Includes mythical figures as well.

**'(A)' against a name indicates a fresh reference by Jayaratha.

Anantesa (A)	1/283	11/283
Aniruddha	VI/210; V11/179	IV/1844; V/2379
Ardhanarlsvara (A)	V/193	1V/1543
Ardhatrayambaka	1/26, 27	11/26,27
Asmadadiguru	See under Guru	
Asmadguravah	See under Guru	
Asmadguru	See under Guru	
Asmadgurubhih	See under Guru	
Asmakam Gurubhih	See under Guru	
Asmatparamagurubhih (A)	See under Guru	
Avatarakanatha (A)	III/195, 197	111/811,812
Atri (A)	V/109	IV/1459
Babhru (A)	V/204	IV/1554
Baka (A)	XII/343	VII/3633
Balabhadra (A)	V/29; X/1; XII/344	IV/1379; VI/2727; VII/3634
Bali	XII/343	VII/3633
Balakhilya (A)	V/193	IV/1543
Balesvara (A)	XII/344	VII/3434
Bhadantaka (A)	V/192	IV/1542
Bhagavan	1/6, 132; 1/39 (2nd Ah.); 11/100, 141, 168, 204, 215; III/18, 68, 72, 74, 97, 279; 449; VIII/120; X/110; XI/142, 151, 156, 178	II/6, 132, 349, 452, 493, 520, 556, 567; III/634, 684, 688, 690, 713, 895, 1065; V/2320; VI/2836; VII/3248, 3257, 3262, 3284
Bhagavati	1/34, 131; 1/39 (2nd Ah.); 11/141,	11/34, 131, 349, 493, 495; III/684, 713,

	143; 111/68,97, 449; V/45; XII/270	1065; IV/1395; VII/3560
Bhanuka (A)	III/191492, 196	III/807-808, 812
Bharabhutesvara (A)	V/193	IV/1543
Bharata	V/72	IV/1422
Bharata (A)	1/39 (2nd Ah.); 11/155	11/349, 507
Bhaskara	III/191	III/807
Bhatta/-natha	1/29, 34, 52	11/29, 34, 52
Bhattarika/-natha	1/29, 34	11/29, 34
Bhauma (A)	V/192	IV/1542
Bhautika (A)	V/192	IV/1542
Bhima (A)	IV/106; V/180; XII/385	III/1194; IV/1530; VIII/3675
Bhojaraja (A)	III/196, 197	III/812, 813
Bhrgu (A)	V/109, 181, 193; XII/343	IV/1459, 1531, 1543; VII/3633
Bhujaga (A)	XII/343	VII/3633
Bhusanakara (A)	11/14	11/366
Bhutesvara (A)	V/193	IV/1543
Bhutipiraja	III/193, 194	III/809, 810
Brhaspati/-pada	1/146; V/76, 160; VI/41; XII/383, 384, 413	11/146; IV/1426, 1510, 1675; VIII/3673, 3674 3703
Cakrabhanu (A)	III/193, 195	111/809, 811
Cakrika	XI/37	VII/3143
Canda	IV/106; V/180, 186; XII/385	III/1194; IV/1530. 1536; VIII/3675
Candesvara (A)	V/199	IV/1549

Candi(A)	XII/385	VIII/3675
Candika (A)	111/70	HI/686
Carmika	XI/37	VII/3143
Chagalanda (A)	XII/343	VII/3633
Citra	XI/29 (29th Ah.)	VII/3319
Citrabhanu (A)	V/44	IV/1394
Citraratha (A)	V/45, 144	IV/1395, 1494
Cukhulaka	1/13, 31	11/13,31
Curnikakara (A)	III/254	III/870
Daksa	IV/106; V/180; XII/385	IH/1194; IV/1530; VIII/3675
Daruka (A)	XII/343	VII/3633
Darsanantariyaguru	See under Guru	
Dasarathi (A)	XII/290, 385	VII/3580; VIII/3675
Devabala (A)	VI/250	IV/1884
Devaratha(A)	XII/431	VII/3721
Devi	1/257	11/257
Dharmaratha (A)	XII/430	VIII/3720
Dhruva(A)	V/193	IV/1543
Durvasa(A)	1/28; V/192	11/28; IV/1542
Dviranda (A)	XII/343	VII/3633
Eraka	III/192-193	III/808, 809
Gahanadhipati (A)	XII/383	VIII/3673
Galava(A)	V/192	IV/1542
Ganapati	1/22; IX/161	11/22; VI/2601

Ganesa	1/21, 23; V/199; XI/23 (29th Ah.), 24; XII/185	11/21, 23; IV/1549; VIII/3313, 3314, 3475
Ganesvara	XI/170	VII/3276
Gaiigadhara (A)	V/193	IV/1543
Garuda (A)	1/116, 117	11/116, 117
Gauri (A)	1/154	11/154
Gautama (A)	V/192	IV/1542
Gopala /-ka (A)	IV/106; Xn/385	III/1194; VIII/3675
Govindaraja (A)	III/191, 196, 197, 198	III/807, 812, 813, 814
Grantha-kara/-krt (A)	1/11, 15, 29, 54, 130, 132, 228, 298, 309; III/191, 306; VII/206; VII/19 (11th Ah.), 26; VIII/137; IX/19; XII/385	11/11, 15, 29, 54, 130, 132, 228, 298, 309; 111/807, 922; V/2029, 2111, 2118, 2337; VI/2459; VIII/3675
Gudikanatha	XI/29 (29th Ah.)	VII/3319
Guhesana (A)	V/180	IV/1530
Guhyaka (A)	XII/388	VIII/3678
Guhesvara (A)	V/180	IV/1530
Gunaratha (A)	XII/431	VIII/3721
Gungaratha (A)	XII/431	VIII/3721
Guru	1/14, 23, 28, 29, 30, 143, 146, 149, 162, 251, 253, 309; 11/10, 100, 121, 254; III/467; IV/118, 196; V/7, 19, 76, 117, 193, 283; VI/135, 210; VIII/107 (12th	11/14, 23, 28, 29, 30, 143, 146, 149, 162, 251, 253, 309; 11/362, 452, 473, 606; III/1083, 1206, 1284; IV/1357, 1369, 1426, 1467, 1543, 1633, 1769, 1844; V/2199; VI/2818; VII/3487,

	Ah.); X/92; XII/197, 317, 414, 433	3607; VIII/3704, 3723
- amnaya	VIII/112	V/2312
- pankti	IX/161	VI/2601
- parampara	1/33, 52; VII/129	11/33, 52; V/2013
- parampanya	1/34, 46	II/34, 46
- santati	1/34; XI/81	11/34; VII/3187
- uttamah	1/83; III/67	11/83; III/683
- vara	111/197; XI/167; XII/429	111/813; VIII/3719
- (Asmadguru)	11/46; VII/147; VII/11 (11th Ah.); IX/161; XI/137; XII/198	11/46; V/2031, 2103; VI/2601; VII/3243; XII/3488
- (Asmadadiguru)	XI/21 (29th Ah.); XII/198	VII/3311, 3488
- (Asmakarh Gurubhih)	XII/221	VII/3511
- (Asmatparamagurubhih)	III/203	III/819
- (Darsanantariyaguru)	III/41	III/657
- (Mahaguru)	1/15, 47, 48; III/161, 192	11/15, 47, 48; 111/777, 808
- (Paramaguru)	1/236; 11/10; III/197; XI/57	11/236, 362, 813; VII/3163
- (Paramesthiguru)	I/11, 30; XI/23 (29th Ah.)	11/11, 30; VII/3313
- (Pura/Purva-guru)	VII/100 (12th Ah.); XI/33 (29th Ah.)	V/2192; VII/3323
- (Sastrajnaguru)	III/83	III/699
- (Svaguru)	1/24	11/24
Gurunatha	1/50	11/50
Hara (A)	V/193	IV/1543

Hrasvanatha (A)	III/196, 202	III/812, 818
Hulahula	V/34	IV/1384
Indra	IV/121; V/43, 65, 71, 92, 108, 159; XII/383	III/1209; IV/1393, 1415, 1421, 1442, 1458, 1509; VIII/3673
Indrajit (A)	V/193	IV/1543
Isaraja (A)	V/44	IV/1394
Isvarakrsna (A)	V/191	IV/1541
Jahnu (A)	V/192	IV/1542, 1543
Jamadagni-suta (A)	V/193	IV/1543
Janthi (A)	V/193	IV/1543
Jaya (A)	XII/344	VII/3634
Jayakirti (A)	XII/344	VII/3634
Jayamurti (A)	XII/344	VII/3634
Jayanta (A)	XII/344	VII/3634
Jayaratha (A)	1/310; 11/264; III/307; IV/203; IV/57 (7th Ah.); V/283; VI/250; V11/208; VII/91 (11th Ah.); VIII/214, 239; IX/285; X/305, 327, 356, 380; XI/184; XI/172 (29th Ah.); XII/222, 302, 335, 351, 354, 380, 390, 428, 434, 435	11/310, 316; III/923, 1291, 1349; IV/1633, 1884; V/2092, 2183, 2414, 2439; VI/2725, 3031, 3053, 3082, 3106; VII/3290, 3462, 3513, 3592, 3625, 3641, 3644; VIII/3670, 3680, 3718, 3724, 3725
Jayarudra (A)	XII/344	VII/3634
Jayavardhana (A)	XII/344	VII/3634
Jyestharatha (A)	XII/430	VIII/3720

Jyotsnakara	VI/243	IV/1877
Kakaradevi (A)	III/195	III/811
Kallata/-natha	IV/11; XI/138; XI/88 (29th Ah.)	III/1099; VII/3244, 3378
Kalyana (A)	1/2; 310; V/204; VIII/205; XII/433	II/2, 310; IV/1554; V/2405; VIII/3723
Kalyanika (A)	III/192, 195,	111/808,811
Kalyapala	XI/46 (29th Ah.)	VII/3336
Kamaladatta (A)	XII/430	VIII/3720
Kanabhuk	VI/250	IV/1884
Kanada	1/194	11/194
Kanakadatta (A)	XII/431	VIII/3721
Kankala (A)	V/34	IV/1384
Kapali (A)	V/181	IV/1531
Kapalika (A)	V/34, 108; XI/46 (29th Ah.)	IV/1384, 1458; VII/3336
Kapallsa (A)	V/120, 193	IV/1470, 1543
Kapila	V/78, 113, 192; XII/376	IV/1428, 1463,1542, VIII/3666
Kasa (A)	V/192	IV/1542
Kartikeya (A)	V/199	IV/1549
Kastasridhara (A)	XII/245	VII/3535
Kasyapa (A)	V/192	IV/1542
Kaunteya (A)	1/163; VI/109	11/163; IV/1743
Kausika (A)	XII/223, 344	VII/3513, 3634
Ketumala (A)	V/72	IV/1422
Keyura/-vati (A)	III/192, 195, 196	III/808, 811,812

Khagendranatha	III/297; XI/3 (29thA h.)	III/913; VII/3293
Khetapala	VI/211; VIII/36	IV/1845; V/2236
Krodhesa (A)	V/186	IV/1536
Krsna	V/193; XI/37; XII/423	IV/1543, VII/3143; VIII/3713
Krtsna(A)	V/192	IV/1542
Krura(A)	V/193; XII/342	IV/1543; VII/3632
Ksemaka (A)	V/78	IV/1428
Ksemaraja (A)	11/178	11/530
Kurmanatha	HI/297	HI/913
Kuru (A)	V/72	IV/1422
Kurunandana (A)	XII/423	VIII/3712
Laksmāna	XII/388	VIII/3678
Lakṣmanagupta	IX/122; XII/184	VI/2562; VII/3474
Lakṣmidatta (A)	XII/430	VIII/3720
Lakule (li)sa	V/181; XII/343, 383	IV/1531; VII/3633; VIII/3673
Langali (A)	XII/343	VII/3673
Languli(A)	V/181	IV/1531
Lankaratha (A)	XII/431	VIII/3721
Lilakara(A)	V/81	IV/1431
Lokaksa (A)	V/180	IV/1530
Macchanda	1/24, 25	11/24,25
Madanika(A)	111/192,195	111/808,811
Mahabhasyakara (A)	11/90	11/442
Mahaguru (A)	See under Guru	

Mahananda (A)	XII/433	VIII/3723
Mahocchusma (A)	V/34	IV/1384
Manmatha(A)	IV/106	HI/1194
Manoratha (A)	XII/430	VIII/3720
Maskari (A)	V/192	IV/1542
Medhatithi (A)	V/72, 77, 204	IV/1422, 1427, 1554
Mesa	XII/343	VII/3633
Mina	1/24; XII/343	11/24; VII/3633
Matanga	V/34; XI/37	IV/1384; VII/3143
Nanda(A)	IV/106; XII/385	III/1194; VIII/3675
Nanda (A)	XII/342	VII/3632
Nandi(A)	V/199	IV/1549
Nandikumara	1/283	11/283
Nandiratha (A)	XII/431	VIII/3721
Narada	V/144	IV/1494
Narasimha	see Nrsirhha-gupta	
Nasiketu(A)	V/192	IV/1542
Navera/Naverakanatha (A)	III/196	III/812
Nrsimha-gupta	1/13-14,34	111/13-14,34
Ojaraja (A)	XII/197	VII/3487
Pancantaka (A)	V/186	IV/1536
Panini(A)	11/196; XII/349	11/548; VII/3639
Para (A)	V/193	IV/1543
Paramesthiguru	See under Guru	

Paramesthin	I/41, 207; III/212; IX/161	II/41,207; III/828; VI/2601
Parasara (A)	V/192	IV/1542
Patanjali (A)	III/102	III/718
Pingala(A)	V/193	IV/1543
Pingesa		
Pippalada (A)	V/192	IV/1542
Pitamaha(A)	V/32; XII/383, 385	IV/1382; VIII/3673, 3675
Pratoda(A)	V/193	IV/1543
Prakasaratha (A)	XII/430	VIII/3720
Pratyabhijnakara	VI/224; VII/26, 194-195	IV/1858; V/2118
Pravara(nrpati)	XII/429	VIII/3719
Purana (A)	V/192	IV/1542
Purnamanoratha (A)	XII/430	VIII/3720
Pura/Purva-guru	See under Guru	
Rama	V/193; XII/290, 388	IV/1543; VII/3580; VIII/3678
Ravana	XII/384, 385	VIII/3674,3675
Rsabha (A)	V/72, 180	IV/1422, 1530
Ruruvrttikara (A)	IV/119	HI/1207
Sadyojyoti	VI/211, 250	IV/1845, 1884
Sakalya(A)	V/192	IV/1542
Sakra(A)	XII/383	VIII/3673
Sakraratha (A)	XII/431	VIII/3721
Sakuni(A)	IV/106; XII/385	IV/1194; VIII/3675
Sambhunatha	I/34, 53, 236; III/356; V/283;	II/34, 53,236; III/972; IV/1633;

	VII/129, 193; IX/122; X/186, XII/380	V/2013,2077;VI/2562; VIII/3670
Sammaratha (A)	XII/431	VIII/3721
Sarhvara	V/193;XII/343, 385	IV/1543; VII/3633; VIII/3675
Sanaka (A)	V/114	IV/1464
Sananda (A)	V/114	IV/1464
Sanatkumara	1/283; V/114, 192	11/283; IV/1464 1552
Sangrahakara (A)	V/19	IV/1369
Sankara	1/257; V/193	11/257; IV/1453
Sankaranandana (A)	VI/250	V/1884
Sankha-dhara (A)	1/310; VIII/205	11/310; V/2405
Sanku (A)	V/114	IV/1464
Sarada	XII/429	VIII/3719
Sarbilla	XI/29 (29th Ah.)	V11/3319
Sastrajnaguru	See under Guru	
Sastravataraka	1/139, 143	11/139, 143
Saumitra (A)	V/192	IV/1542
Saunika	XI/37	VII/3143
Siddha/-pada	1/85; 1/2 (2nd Ah.), 34; III/199; VIII/238;XI/2(29thAh.)	11/85, 344; IV/1395; V/2438; VII/3292
Siva	1/149; V/32, 180, 193	II/149;1V/1352, 1530,1543
Sivanandanatha (A)	III/192	III/808
Sivaratha (A)	XII/431	VIII/3721
Soma	V/108	IV/1452

Somadeva	1/235-236	11/235-336
Somananda/-pada	1/40 (2nd Ah.); 11/95, 136; III/ 192, 194; XII/429	11/350, 441, 488; 111/808, 810; VIII/ 3719
Somaraja (A)	III/196	III/812
Somasarma (A)	XII/343	VII/3633
Sricakra (A)	XII/431	VIII/3721
Srikanthanatha	1/26, 28, 34, 71, 129, 283; IV/17, 130, 146; V/7, 30, 165, 166, 170, 173, 188, 199; VI/179, 180; VII/1/ 139; IX/125	11/26, 28, 34, 71, 129, 283; 111/1105 1218, 1234; IV/1357, 1380, 1515, 1516, 1520, 1523, 1538, 1549, 1813, 1814; V/2329; VI/2565.
Srinatha	1/26	11/26
Srirajaraja (A)	1/310; XII/432	11/310; VIII/3722
Srngara (A)	XII/433	VIII/3723
Srngararatha (A)	XII/432	VIII/3722
Stotrakara	VIII/85	V/2285
- (Krama-)Stotrakara (A)	III/191	
Subhata-datta/-pada (A)	XII/433	
Sugata	XII/376	
Sukra (A)	V/193; XII/385	
Sumati	1/236; IV/106; VII/193; XII/385	
Suryaratha (A)	XII/430	
Sutrakara	11/13	
Svacchanda	XII/383	
Svaguru.	See under Guru	

Svatantresa	VI/180; VIII/139; IX/125
Svayambhuva Manu	V/72
Svetaketu (A)	X/132
Taksyamuni (A)	V/192
Tapasvin (A)	III/131
Trayambaka	1/26, 27, 28
Tribhuvanadatta (A)	XII/433
Trisanku (A)	V/114
Trnavindu (A)	V/192
Turyanatha (A)	1/24
Udbhatta	111/192
Udyota/-krt/-kara (A)	V/102, 104, 142, 241, 243; IX/19, 231
Ujjata (A)	III/192
Unmesakrt (A)	X/221
Utpala	II/9-10, 95; VIII/177; XII/430
Utpalaratha (A)	XII/430
Vajratreya (A)	V/193
Valmiki (A)	V/192
Vamanabhanu (A)	111/196; XII/385
Vamadeva (A)	1/44; IV/134; V/180
Vamanadatta	III/467
Vamanatha	XII/414
Varadeva	III/299; XI/29(29th Ah.)

Vartikakara (Rauravavarti- kacara) (A)	VI/174		
Vasistha (A)	V/109, 192		
Vasu (A)	V/192		
Vasudeva	1/162-163; HI/31		
Vibhisana	XII/385, 387, 388		
Vibhutidatta (A)	XII/430		
Varadeva	III/299		HI/915
Vidyadhipati	VI/135		1V/1769
Vimala	1/10, 13-14	II/10,	13-14
Vimalakala	1/5, 13		11/5, 13
Vindhyanatha	XI/29 (29th Ah.)		VII/3319
Vinayaka (A)	1/53		II/53
Vira(A)	V/204; VIII/238		IV/1554; V/2438
Virabhadra (A)	1/40; V/130, 131, 140, 141		11/40; IV/1480, 1481, 1490, 1491
Viravara-natha (A)	III/192, 196		HI/808, 812
Virendra	XI/170 (29th Ah.)		VII/3460
Viresa (A)	IV/106; V/204; XII/385		HI/1194; IV/1554; VIII/3675
Virupaksa	V/180		IV/1530
Visistaratha (A)	XII/430		VIII/3720
Visvadatta (A)	XII/431, 433		VIII/3721, 3723
Vivaranakara (Kramastotra-)	III/202		III/818
Vrttikara	11/13		H/365
— (Ruru)	VI/174		IV/1808

Vyasa	IX/256	VI/2696
Yama (A)	V/193	IV/1543
Yasaskara (A)	XII/430	VIII/3720
Yogesa (A)	I/257	II/257
Yudhisthira (A)	IX/255	VI/2695

15. SYSTEMS/MAJOR DOCTRINES REFERRED TO BY NAME
BY JAYARATHA IN THE TANTRALOKAVIVEKA

<i>System/Doctrine</i>	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
Abhasavada	1/213	11/213
Abheda/-daSa	1/36	11/36
- (Abhedakhyati)	VI/11	IV/1645
Adhara (Adho)-darsana/- sasana/-sastra	1/302; VIII/183, 207; X/247, 255, 256; XII/394	11/302; V/2383, 2407; VI/2973, 2981, 2982; VII/3684
Adhyatma/Adhyatmika	VIII/207; XII/371	V/2407; VI/3661
Advaita/Advaya/-vada/-vadin	1/26, 106, 112, 196, 244; III/283; IV/160; V/114; XII/389	11/26, 106, 112, 196, 244; III/899; IV/1464; VIII/3679
- agama	1/41 (2nd Ah.)	11/41
- arthopadesin	IV/160	III/1248
- darsana	III/286	III/902
- naya	1/266; VII/73 (11th Ah.)	11/266; V/2165
Aksapadamata	See under Nyaya	
Amakhyakalasvarupasphara- siddhanta	11/141	11/493
Anuttarasadrthakrama	1/52	11/52
Anuttaratrika	VII/70(11th Ah.)	V/2162
Anyā	III/127; V/114; VI/6, 86, 220;	III/743; IV/1464, 1640, 1720, 1854;

- sastra	VII/22; XI/33; XI/32 (29th Ah.)	V/1906; VII/3138, 3322
Arhata	III/43; XI/70	111/659; VII/3176
Arvagdarsin	IV/131; XII/370, 371	III/1219; VIII/3660, 3661
Asarhvedyabuddhivada	1/4 (2nd Ah.); VI/118, 123	11/314; IV/1752, 1757
Asmad-darsana	See under Samkhya	
	111/31, 44; V/177; VI/29, 55-56,	III/647, 660; IV/1527, 1663, 1689-
	146; VII/7, 98, 124; VIII/71,	1690, 1780; V/1891, 1982, 2008, 2271,
	207; IX/210, 256; X/133; XI/4,	2407; VI/2652, 2696 2859; VII/3110,
	72(29th Ah.); XII/341	3362, 3631
- mata	VII/52	V/1936
- paksa	VII/50, 54	V/1934, 1938
- sastra	111/59; X/118, 164, 190, 210,	III/675; VI/2844, 2890, 2916, 2936,
	213, 245, 267	2939, 2971, 2993
- (Asmindarsana)	VII/96; IX/124	V/1980; VI/2564
- (Atmiyasastra)	III/278	III/894
- (Svadarsana)	11/86; VI/247; VII/184; IX/170;	11/438; IV/1881; V/2068; VI/2610,
	X/255	2981
- (Svamata)	VII/52	V/1936
- (Svasastra)	III/293; XI/122	III/909; VII/3228
- (Svasiddhanta)	111/16; VIII/2	111/632; V/2202
Asmindarsane	See under Asmaddarsana	
Astika-darsana (Astikyavasana)	IV/19-22	111/1107-1108
Atmadrsti	1/69	11/69
Atmlyasastra	See under Asmaddarsana	

Ati-marga	1/236; VIII/207; XI/68 (29th Ah.); XII/371	11/236; V/2407; VII/3358, VIII/3661
- naya	III/195	III/811
Ayatikramavid	1/236	11/236
Ayurvedavid	IX/39	VI/2479
Bahya	III/9	III/625
Bahyarthavadin	11/32	11/384
Bauddha	1/64, 69, 70, 71, 72, 95, 96; IV/131; IV/25 (7th Ah.); VI/30, 31; VIII/68; XI/52 (29th Ah.); XII/368, 370, 375	11/64, 69, 70, 71, 72, 95, 96; III/1219, 1317; IV/1664, 1665; V/2268; VII/3342; VIII/3658, 3662, 3665
- (Ksanikavadin)	1/66	11/66
- (Madhyamika)	1/66, 95	11/66, 95
- (Nairatmyadrsti)	1/69	11/69
- (Saugatamata)	VI/34, 90	
- (Sugata)	VIII/189; XII/376	V/2389; VIII/3666
- (Svabhavyavadin)	1/66	11/66
- (Vaibhasika)	1/95, 247; 111/33	11/95, 247; III/649
- (Vijnananayavadin)	VII/89 (11th Ah.)	V/2181
- (Vijnanavada)	1/67	11/67
- (Vijnanavadin)	111/32	III/648
- (Vikalpapeksanirvikalpa-pramanyavadin)	1/247	11/247
- (Yogacara)	1/64, 95	11/64, 95

Bhairava-agama	XI/9(29th Ah.), 79	VII/3299, 3369
- tantra	VIII/182, 184	V/2382, 2384
- srotas	X/256	VI/2982
Bhairaviya-darsana	X/304	VI/3030
Bhavadharmavedyatapaksa	VII/56	V/1940
Bhavasvabhavadhikadikkala- pahnavaadin	IX/97	VI/2537
Bhatta	See under Mimamsa	
Bhedabheda/-vada/-dasa	1/36, 45, 242, 248; 11/199; IV/ 37; VI/225; VII/83; VIII/205; X/138	11/36, 45, 242, 248, 551; III/1125; IV/ 1859; V/1967, 2405; VI/2864
- (Bhedadvaitavadin)	VI/50	IV/1684
- (Dvaitadvaya)	XII/428	VIII/3718
Bheda-vada	1/254; VI/112	11/254; IV/1746
- vadin	IV/141, VII/70; VIII/65, 71, 75, 85	III/1229; V/1954, 2265, 2271, 2275, 2285
- (Dvaita/-sastra)	1/244; III/112	11/244; III/728
- (Dvaitin)	XI/113, 114 (29th Ah.)	VII/3403, 3404
- (Dvaya)	1/26	11/26
Bhedesvara/-vada	111/81	III/697
- vadin	1/254	11/254
Brahmavadin	11/255; 111/25, 32; IV/130	11/607; 111/641, 648, 1218
Caryakrama	11/95, 97, 99, 104, 105, 216; III/ 430	11/447, 449, 451, 456, 457, 568; III/1046

Carvaka	IV/15, 17	111/1103,1105
Daksa	1/49; 111/56; VIII/181, 182, 212	11/49;111/672; V/2381, 2382/2412
Daksina-sastra	1/48	11/48
Devitantra	XI/12 (29th Ah.)	VII/3302
Dvaitadvaya	See under Bhedabhedavada	
Dvaita/-sastra	See under Bhedavada	
Dvaitin	See under Bhedavada	
Dvaya	See under Bhedavada	
Ekapramatrsatatvava- stuvada	VII/50	V/1934
Gunagunidvaitavadin	See under Nyaya	
Gunatattvavadin	V/176	IV/1257
Guru/-sastra/-sasana	111/51, 84; VIII/208; IX/177; XI/72 (29th Ah.)	III/667, 700; V/2408; VI/2617; VII/ 3362
- agama	VIII/109;XII/214	V/2309; VII/3504 . ' '
- amnaya	VIII/112	V/2312
- antaramata	VII/194	V/2078
- parampara	IX/206	VI/2646
- vakya	1/3 (2nd Ah.), 41	11/313
Hetusastra	III/118	III/634
Isvaradvaitavada	XII/429	VIII/3719
Isvaradvayavada	1/109, 111	11/109,111
Jaminivakya	See under Mimamsa	
Jnatrabhavavadin	1/95	11/95

Jnatr-jneyabhavavadin	1/95	11/95
Jyotih-sastra	IV/112; XI/23	III/1200; VII/3129
Kanada	1/194; VI/233, 240	11/194; IV/1867, 1876
- adidarsana	1/195	11/195
- adidrsti	VI/67	IV/1701
- (Vaisesika)	VIII/43, 206	V/2243, 2406
Kapalika	V/34	IV/1384
Kapila	See under Samkhya	
Kapila	See under Samkhya	
Karmavadin	VIII/11	V/2211
Karuka	1/70	11/70
Kaula	1/48, 49; 111/27, 278, 288; VIII/181, 182, 184	11/48, 49; III/643, 894, 904; V/2381, 2382, 2384
Kaulika	XI/3 (29th Ah.), 113	VII/3293, 3403
Kaumarilamata	See under Mimamsa	
Khetapala	See under Siddhanta	
Krama	11/235; III/189, 190; VII/106 (12th Ah.)	11/587; III/805, 806; V/2198
- naya	III/157, 189	III/773, 805
Ksanikavadin	See under Bauddha	
Kula	1/46, 49; 111/56, 286, 288; VIII/181, 182, 184; X/336; XI/25; XI/3, 4, 92 (29th Ah.)	11/46, 49; III/672, 902, 904; V/2381, 2382, 2384; VI/3062; VII/3131, 3382
- agama	I/24; XII/333	11/24; VII/3623

- amnaya	XI/66 (29th Ah.)	VII/3356
- prakriya	1/24, 31, 32, 35, 153; X/237; XI/1 (29th Ah.), 2, 3	11/24, 31, 32, 35, 153; VI/2963; VII/3291, 3292, 3293
Loka/Laukika	1/72, 11/41, 243; 111/41, 269, 277; VI/31, 40, 42, 43; VIII/206, 207; XI/119; XII/364, 371, 373, 378	11/72, 393, 595; III/657, 885, 893; IV/1665, 1674, 1676, 1677; V/2407; VII/3225; VIII/3654, 3661, 3663, 3668
Madhyamika	See under Bauddha	
Mahamarga	XI/68 (29th Ah.)	VII/3358
Mahanaya	III/195	III/811
Mahayogin	See under Yogin	
Mata	1/49; 11I/56; VIII/181	11/49; III/672; V/2381
Mausula	1/70	11/70
Mayiyasastra	111/30	III/646
Mimamsa	V/114	IV/1464
- (Bhatta)	1/167	II/267
- (Jaiminivakya)	XII/433	VIII/3723
- (Kaumarilamata)	VII/16, 45	V/1900, 1929
- (Mimamsaka)	V/114; XI/25	IV/1464; VII/3131
- (Prabhakara)	1/167; VII/45	11/267; V/1929
- (Sahara)	VII/40, 45	V/1924, 1929
Moksavadin	111/43	III/659
Nairatmyadrsti	See under Bauddha	
Nastika/-darsana (Nastikya-vasana)	IV/18-19, 20	11I/1106-1107

Nigama	III/258	III/874
Nyaya		
- (Aksapadamata)	111/34	III/650
- (Naiyayika)	11/13, 33, 44; III/262; VI/197; VII/54; VII/3 (11th Ah.); VIII/28, 206	11/365, 385, 396; IV/1731; V/1938, 2095, 2228, 2406
- (Tarkika)	111/18, 19; VIII/206	III/634, 635; V/2406
Pancara-tra/-trika	IV/131; XII/371, 372	111/1219; VIII/3661, 3662
Paradarsana	IV/20	III/1108
Paradvayadarsana	III/105	III/721
Paraprakasavada	VII/181	V/2065
Pa(Pa)ramesvara-darsana/-sas-		
ana/-sastra	See under Siva-sasana	
Pasupata	See under Siva-sasana	
Patanjala	See under Yoga	
Pati-sasana/-sastra	See under Siva-sasana	
Picuvaktra	XI/59; XI/89 (29th Ah.)	VII/3165, 3379
Pitharapakapaksa	VI/243	IV/1877
Prabhakara	See under Mimamsa	
Pracya	IV/78; X/365; XII/184	III/1166; VI/3091; VIII/3474
Purana/-jna	111/43; V/61; VIII/174	111/650; IV/1411; V/2374
Rahasya-prakriya	11/94, 96	111/446, 448
- sastra	IV/160; XII/252, 364	III/1248; VII/3542; VIII/3654
- sastravid	III/295	III/911

Sahara	See under Mimamsa	
Sabdabrahmavid	V/144	IV/1494
Sadardha	VIII/182	V/2382
Saiva	1/48; 111/56, 278, 282; V/31; VIII/178, 181, 183, 184, 186, 190, 195, 205, 207, 212; X/224, 254, 287, 307; XII/365, 368, 372, 378, 379, 434	11/48; III/672, 894, 898; IV/1381; V/2378, 2381, 2383, 2384, 2386, 2390, 2395, 2405, 2407, 2412; VI/ 2980, 3013, 3033; VIII/3655, 3658, 3662, 3668, 3669, 3724
- agama	1/116; X/247; XII/372, 378	11/116; VI/2973; VIII/3662, 3668
- gurusastra	111/41	III/657
Sakta	1/188,242, 255; XI/31 (29th Ah.),131;XII/320	11/188,242, 255; VII/3421, 3411; VIII/ 3610
Samkhya	1/68, 69, 70, 71; 111/16, 23, 43; IV/17, 130; V/170, 175, 176; VI/ 146,152,192,218,219; VIII/21, 28,168, 207, 221; XII/ 376, 381	11/68, 69, 70, 71; III/632; 639, 659, 1105, 1218; IV/1520, 1525, 1526, 1780, 1786, 1826, 1852, 1853; V/2221, 2228,2368, 2407, 2421; VIII/3661,3666
- (Asamvedyabuddhivada)	VI/192	IV/1826
- (Kapila)	XII/370, 376	VIII/3660, 3666
- (Kapila)	VIII/167	V/2367
- (Satkaryavadin)	VI/25	IV/1659
Sarhvid-advayada-vaitavada	VIII/172;IX/96	V/2372; VI/2536
Sankara Tantra	XI/12 (29th Ah.)	VII/3302
Satkaryavadin	See under Samkhya	
Saugatamata	See under Bauddha	

Sesvaramimamsa	V111/8	V/2208
Siddhadarsana	1/2 (2nd Ah.)	11/312
Siddhanta/-darsana	111/285; VII/7-8; VII/69 (11th Ah.); XI/108; XIII/52 (29th Ah.)	III/901; V/1891 1892, 2161; VII/3214, 3342
- (Khetapala)	VI/211	IV/1845
- (Saiddhantika)	III/295; VIII/209; X/256	III/911; V/2409; VI/2982
Siva-saiva-sasana/-sastra	1/26, 27, 73, 111/25, 26; IV/33; V/34, 150; VIII/93; X/287; XII/372, 397, 433, 434	11/26,27, 73; III/641, 642, 1121; IV/1384, 1500; V/2293; VI/3013; VIII/3662, 3687, 3723, 3724
- (Pa/pa-ramesvara-darsana/-sasana/-sastra)	I/73; VI/2, 67	11/73; IV/1636, 1701
- (Paramesvaradvayavada)	1/83	11/83
- (Pasupata)	1/70; XI/52 (29th Ah.)	11/70
- (Pati-sasana/-sastra)	1/150; 111/283; VIII/189	11/150; III/899; V/2389
- (Sivadvaita)	XII/433	VIII/3723
- (Sivasastropanisad)	XII/434	VIII/3724
- (Vrata)	1/70	11/70
Sivadvaita	See under Sivasasana	
Sivasiddhanta	XI/108	VII/3214
Smarta-darsana	XI/52 (29th Ah.)	VII/3342
Smrti	VIII/207; IX/88, 255, 256, 257; XI/176	V/2407; VI/2528, 2695, 2696, 2697; VII/3282
Srauta	VIII/189	V/2389
Sruti	See under Veda	

Srutyantavadin	VIII/189	V/2389
Sugata	See under Bauddha	
Sunyavada	See under Bauddha	
Svabhavyavadin	1/66	11/66
Sva-darsana	See under Asmaddarsana	
- mata	See under Asmaddarsana	
- sastra	See under Asmaddarsana	
- siddhanta	See under Asmaddarsana	
Tantra	1/45, 46, 84, 129, 280; III/257; V/16, 234; IX/71, 139, 157; X/ 266; XI/167 XII/401,424	11/45, 46, 84, 129, 280; III/873; IV/ 1366, 1584; VI/2511, 2579, 2597, 2992; VII/3273; VIII/3691, 3714
Tantra-prakriya	1/24,27, 31; IX/95; X/237; XI/ 59; XI/6 (29th Ah.)	11/24, 27, 31; VI/2535,2963; VII/3165; 3296
Tantrika	X/304	VI/3030
Tarkika	See under Nyaya	
Trayabhavavadin	1/95	11/95
Trika/-darsana	1/35, 49; 111/56, 194, 286; VIII/ 181, 182; X/315, 336; XI/25, 181; XII/389	11/35, 49; 111/672,810,902; VI/3041, 3062; VII/3131, 3287; VIII/3679
- sastra	VI/247; VIII/182	IV/1881; V/2382
Urdhva-sasana/-sastra/-tantra	1/46; V/32; VIII/211; 336;	11/46; IV/1382; V/2411; VI/3062
Urdhvasasanaga	X/307	VI/3033
Vaibhasika	See under Bauddha	
Vaidantika	X/246	VI/2972

Vaidika	See under Veda	
Vaidikadarsana	See under Veda	
Vairinca	111/25	III/641 .
Vaisesika	See under Kanada	
Vaisnava	111/30, 31, 36, 38, 39, 40, 43, 276; VIII/171, 172, 175, 185, 189, 190, 193, 195, 207, 212; X/307; XI/169; XI/52(29thAh.)	111/646, 647, 652, 654, 655, 656, 659, 892; V/2371, 2372, 2375, 2385, 2389, 2390, 2393, 2395, 2407, 2422,; VI/3033; VII/3275, 3442
Vaiyakarana	VI/208; VII/52(11thAh.)	IV/1842; V/2144
Vama/-acara/-marga/-srotas/- vaktra	1/38, 39, 46, 49; 111/56; VIII/ 181,182,212;XI/68,102(29thAh)	11/38, 39, 46, 49; III/672; V/2381, 2382, 2412; VII/3358, 3392
Veda	1/48, 49, 111/16, 28, 29, 43, 56, 258. 265; IV/130. 201; V/31; VI/146; VIII/181, 190, 191; IX/ 250,272,279;X/53, 56; XII/261	11/48, 49; 111,632, 644, 645,659,672, 874,881, 1218, 1289; IV/1381, 1780; V/2381 2390, 2391; VI/2693, 2712, 2719, 2779, 2782; VII/3551
- vadin	VI/120	IV/ 1754
- vakya	III/276	III/892
- vidya	XII/315	VII/3605
- (Sruti)	VIII/174, 207; IX/88	V/2374, 2407;VI/2528
- (Vaidika)	111/27, 278; VIII/207; XI/53; XII/371, 394	111/643,894; V/2407, VII/3159; VIII/ 3661, 3684
- (Vaidika-darsana)	VIII/191	V/2354
Vedanta	III/28;XI/52(29thAh.)	III/644; VII/3342
Vijnana-naya (-vadin)	See under Bauddha	

- vada	See under Bauddha	
- vadin	See under Bauddha	
Vikalpapeksanirvikalpapra-		
manyavadin	See under Bauddha	
Vinaya	XII/401	VIII/3691
Vrata	See under Siva-sasana	
Yamala	XI/39	VII/3329
Yoga/-sastra	1/70,257; III/113; IV/65, 112; XI/162 (29th Ah.); XI/371,428	11/70, 257, 736, 1153, 1200; VII/3452; VIII/3661, 3718
- (Patanjala)	1/70, V/148; VIII/207; XI/ 119	11/70; IV/1498; V/2407; VII/3224
- (Yoganga)	111/21, 92, 93, 94, 95	111/637,708,709,710, 711
Yogin	1/102; 111/93, 94, 102, 113, 114, 118, 150, 228, 231, 302, 350, 352, 358, 359, 384, 406, 414, 418, 427, 436; IV/9, 45, 94, 112, 113, 156; IV/13 (7th Ah.), 29, 30, 33, 34, 44, 45, 46, 47, 51; V/4, 11, 148, 191; VI/22, 33, 118; VII/61, 145, 174; VIII/196, 197, 200, 202, 227, 234; XI/115, 116, 118, 119, 120	11/102; III/709, 710, 729, 720, 734, 766,844,847,918,966, 968, 974, 975. 1000, 1022, 1030 , 1034, 1043, 1052,; III/1097, 1133, 1182, 1200, 1201, 1244, 1305, 1321, 1322, 1325, 1326, 1336, 1337, 1338, 1339, 1343;IV/1354, 1361, 1498, 1541, 1656, 1667, 1752,; V/1945, 2029,2058, 2396, 2397, 2400, 2402, 2427, 2534; VII/ 3221,3222,3224 3225,3226
- (Ayogin)	XI/162 (29th Ah.)	VII/3379
- (Mahayogin)	111/410	
Yoginivaktra	XI/89 (29th Ah.)	VIII/3452

16. UNSPECIFIED CITATIONS/ REFERENCES IN JAYARATHA*

	<i>Volume/Page</i> (KSTS edition)	<i>Volume/Page</i> (MLBD edition)
अकस्मात्सर्वेशास्त्रार्थं अदृश्यत जनैः स्फुटम् ॥	VIII/137	V/2337
अकारः सर्ववर्णानामन्तर्यामितया स्थितः ॥	II/120	II/472
अकारश्च हकारश्च मास्ताम्बरयोरिव ॥	II/80	II/432
अकारश्च हकारश्च द्वावेतावेकतः स्थितौ ।	II/139, 193	II/491, 545
अकारस्य शिरो रौद्री ज्येष्ठा चैवायुधं स्मृता ॥	II/80	II/432
अकुलस्यास्य देवस्य ।	II/146	II/498
अकुलात्पञ्चशक्त्यात्मा स्पर्शाः प्रकीर्तिताः ॥	II/154	II/506
अकृतार्थो नरस्तावद्यावद्दुःखं न विन्दति ।	III/147	III/763
अक्वे चेन्मधु विन्देत किमर्थं पर्वतं व्रजेत् ।	VII/35 (11th Āh.); VIII/ 62, 124	V/2127, 2262, 2324
अङ्गुष्ठाग्रसमासक्ते मृगीनाममहामुद्रा ।	IX/212	VI/2652
अङ्गुलीन्यासभेदेन मानसी परिकीर्तिता ।	XII/308	VII/3598
अजवीथी दक्षिणं तु कथितोऽनुक्रमेण तु ।	V/83	IV/1433

* The list does not take into account those unidentified references in Jayaratha which have been traced or identified by the editor of the KSTS edition. It also excludes two other types of references - one, which are from the *Tantraloka* and are cited with the note "Vaksyati" or "Vaksyamananitya" or some such similar expression and two, which are connected with certain previously quoted/named text and are covered by the remark 'Yaduktam tatra' or 'Tatraiva'.

18. WORD-INDEX

- Abhasavada 247
Abhedabhavana 177
ABHINANDA 35, 54
Abhinavabharati 25
ABHINAVAGUPTA Throughout
ABHINAVA (cousin of ABHINAVA-
GUPTA) 23
Abhiseka 182, 184
Abhisekaprakasana 182
Abhisekavidhi 182, 252
Acalasrlmatha 91
Acharya 21, 82
Adhara 251
Adhikaribheda 184
Adhikarin 10, 182
Adhikariparlksa 181
Adhva bheda 180
Adhvan 218, 220
Adhvasuddhi 220
Adhvopayoga 177
Adivakya 10
Adi Yaga (Adiyaga) 84, 248
Advaya-sampattivartika 38 (fn.)
Aesthetic theory (Abhinava's)
248
Agama 15, 117, 119, 120, 121,
125, 126, 128, 136, 205, 242,
251
Agamic texts 121, 131
Agniga Adhivasana 179
Agnitarpana 180
Ahoratrasahkrantyaadi 176
Ahoratravibhaga 48
Akālpitakalpaka 204, 225
Aksasutra 183, 192, 230
Aksepa 237
AMARDAKA 35
- mathika 34
- school 35 (see Ananda also)
AMBA 23, 24, 27, 28, 31, 32
AMRTARATHA 89
ANANDA 35 (see Amardaka
school also)
Anandesvaratantra 126, 127
Ananta
- KING 90
- god 112
- Rudra 70
Anantavijaya 126, 127
Anapeksitvasiddhi 177
Anakhyacakra 110, 140
Anava 68, 169 (fn.), 197, 201,
223
Anava Mala See Mala
Anavanuttaratābhyupayaka-
thana 175
Anava Upaya 48, 68, 80, 175,
176 (fn.), 187, 192, 193, 205,
206, 219, 225, 226, 229
Anavopaya See Anava Upaya
ANIRUDDHA 36, 55
Antahsanskara 181, 190
(Antahpravesa) Pthalaksana
175
Antarvedi 29
Antyasamskriya See Antyesti-
yaga
Antyayaga 182
Antyesti 39
- Diksa See Diksa
- yaga 182
Anugraha 194, 221

- Anuja See Anujoddesa
 Anujoddesa 82, 138, 172, 174, 190, 236
 Anupaya 174, 197, 200, 201, 203, 206, 228
Anupratyabhijna 63, 129
 ANUPRATYABHIJNAKRTA 63
 Anuttara 3
 Anuttara Diksa See Diksa
 Anuttarajnapitirupanirnayat-
 maka Prakarana 174
Anuttaraprakriya 7, 55, 56
Anuttarastika 128
 Anuyaga 234, 238
 Anuyagavidhi 235 (fn.)
 Anyasastraganotkarsa 179
 Apra 201
 Apana 192
 Arabdha Karma See Karma
 Arcavidhi 51, 184, 205
 Ardha-traiyambaka 35
 - school 44, 54
 Ardhapitha 193
 Arghapatra 141, 178
 - (vidhi) 178
 Arhats 33
 Arhata 250
 Artha 201
 Arthadhvan 188
 Asanarcana 122
 Astakas 210, 212
 Astahga 152
 Astrarca 179
 Asuddha-vidya 133
 Atidesa 65
 Atimarga 46, 47
 ATRIGUPTA 28, 29, 30, 32
 Avartana 65
 Avyakta 73
 Ayati 186
 Badha 65
 Bahih(sthana) 192
 Bahirarca 178
 Bahiryaga 241
 Bahya Sastra 250
 BAJPAI, IRA 176 (fn.), 177 (fn.)
 Balabalavicara 190
 Bauddha 250
 Bindu 42
 Bhadrakali 140
 Bhairava 204
 - tantras (sixtyfour-) 126
 three powers of- 201
 Pancasrotorupa- 248
 Bhairavahood 12, 20
 Bhairavakula 210, 236
 Bhairavatadatmyadayiniprakri-
 yanirupana 180
 Bhakti 195
 BHAKTIVILASA 35, 54
 BHANUKA 39, 96, 97, 115
 Bhasa 66
 BHASKARA 36, 38, 55, 115
 Bhatta Mmiarhsa 139
 BHATTANATHA 45
 Bhautavesa 71
 BHAVA 35, 39, 54
 BHAVABHUTI 39, 54, 56
 Bhedavadin 50
Bhogakarika 83, 138
 Bhogamoksadanena Vidhi 182
 BHOJARAJA 115, 129
 Bhuganesapiijana 179
Bhutaksobha 126, 127
 BHUTIRAJA 34, 41, 42, 54, 239
 - I 115
 - misra 41
 - tanaya 54 (see Helaraja
 also)
 Bhuvana 41, 188

- Bhuvanabhedavidhi 188
 Bhuvanadhvan 41
 Bhuvanamana 81
 Bimbapratibimbavada 247
Bodhivilasa 38
 Brahma 213
 Brahmarandhra 213
 Brahmavidya 42, 54, 191, **194**,
 229, 232, 239
 Brahmavidyavidhi 181
 Brief method 81
 BRHASPATI 73
 Buddhidhyana 175
 Buddhism 53, 249
 Buddhists 33, 34
 Buddhist tantricists 153

 Cakra/s 199, 252
 CAKRABHANU 42, 110
 Cakrabhedha 176
 Cakrabhedhaikikaranirupana **185**
 Cakracarca 183
 CAKRAKA 23, 32
 Cakrarcana 183, 190
 Cakrodaya 176
 Cara 148
 Caramana 176
 Carusarhsiddhi 179
 Carya 195, 196
 Caryakrama 202, 248
 Catuspithasastra 239
 Cidatma-uccara 175
Cillacakresvarl-mata 116
 Chumma 128, 206, 236

 Daisika 82
 Daksa 241
 Dantakastha 227
 Dantakasthantasamskriya 179
 DASI RAJANAKA 88, 93
 Datta 88, 91
 Dautavidhi 184
 Deha 192
 Dehapranadisodhana 178
 Desa 212, 213
 Desadhvan 49, 81, 111, 176
 Desadhvavibhagakathana 176
 DEVABALA 139
 Devi 119, 120
Devlpancasatika 54
Devydyamala 8, 99
 - *Tantra* 64, 125
 DHARMASIVA 9, 36, 37, 54
 Dhruvesa 133 (see Rudra also)
 Dhyana 48, 68, 187
 Diksa 171, 195, 200, 247
 Antyesti- 182
 Anuttara- 223, 233
 Jananadisamanvita- 171, **180**
 Janasvasapradayini- 181
 Lihgoddhara- 170, 182, 223,
 225, 233, 234
 Maranasanna- 225
 Mrtoddhara- 232
 Paroksa-37, 51, 54, 181, 232
 Paroksi- 181
 Plurality of- 199
 Putraka- 58, 170, 180, 219
 Sadyah-Samutkrantiprada-
 171
 Sadyonirvana- 170
 Samaya- 178, 193
 Samayi- 43, 50, 82, 205
 Samayl- 178
 Samksipta- 171, 181, 231
 Samnyasiki- 182
 Tula- 181, 190, 232, 239
 Vedha-184, 213, 236, 238
 Viksipta- 166, 171
 Vistrta- 166

- Diksabheda 180
 Diksaprastava 170
 Diksavidhi 184
 Diksopakrama 178, 194
 Diksvarupa 178
 Dinars 137
 Diptaih 141
 Dravyayogyatva 178
 Dualism 40, 41
 Dualism-cum-nondualism 41
 Dualist-cum-monist Saivism 54
 - school 34, 126
 Dualistic moistic 41
 Dualistic Saivism 54, 138, 249
 Dualist school 35, 126
 Duti
 - BHAGAVATI 45
 - Yaga 139
 Dvarapujavidhi 178
 Dvararcana See Dvarapuja-
 vidhi
 DWIVEDI See Dwivedi, B. V.
 DWIVEDI, B. V., 1, 8, 38, 44, 52,
 127, 195

 Ekavlravidhana 142
 Ekikara 185
 Ekocara 229, 230
 Eka-tri-pancadyaistattvapari-
 kalpana 177
 ERAKA 35, 40, 115
 esoteric
 - items 128
 - matters 84
 - performances 84

 Fourth School 35

 Ganesa 11
 Gafija 97

 Garuda 119
 Gatopaya 174
 Ghanasura 138
 Ghara 128, 206, 236
 Godhead 11, 13, 14, **106, 119,**
 222, 224
 GOUDRIAAN 248
 GOVINDARAJA 40, 96, **115**
 Grace 46
 descent of- 13, 81
 various kinds of fall of- **20-21**
 intense fall of divine- 101
 Gramadharmavrtti 199
 Guna 212
 Gunapradhanatabheda 185
 GUNARATHA 91
 GUNGARATHA 88, 92
 Guru 36, 38, 96
Gurudevapaddhati 8
Gurunathaparamarsa 130
 Gurupujavidhi 184
 Gurvadyantadinadyarcaprayo-
 jananirupana 184
 Gurusatattva 175

Haracaritacintamani 94 (fn.)
 HARSADATTA 38 (fn.)
 HELARAJA 41, 43, 54 (also see
 Bhutipratanaya)
 HEMACANDRA 7
 Homa 51, 79, 100, 205, 238
 HRASVANATHA 38, 110

 INDURATA 41, 43
 immersion 217
I P K See *Uvara-pratyabhijnd-*
 karika
I P V See *Isvara-pratyabhijna-*
 vimarsini
I PVV See *Isvara-pratyabhijnd-*

- vivrti-vimarsini*
 ISANASIVA 8
 Isvara 134, 136
 as Kalagnirudra 136
Isvara-pratyabhijna-karika
 (IPK) 248
Isvara-pratyabhijna-vimarsini
 (IPV) 128
Isvara-pratyabhijna-vivrti - Vi-
 marsini (IPVV) 32, 44

 Jagadananda 48
 Jagala 138
 Jagradadinirupana 177
 JAIMINI 98
 Jainism 53
 Jalandhara 46, 47, 90
 Jala-tattva 132
 Jalayoga 51
 Jalopadesa 181, 190
 Jananadisamanvitadiksa **See**
 Diksa
 Jananadivihinatva 181
 Janasvasapradayinidiksa **See**
 Diksa
 Janika 139
 Janya 139
 Japa 224
 JAYADRATHA 93,94
 JAYAPIDA 39
 JAYARATHA Throughout
 JAYASIMHA 88, 92, **102**
 JIvanmukta 100
 JIvanmukti 201
 Jnana 195, 196
 Jnanapariurnata 178
 Jnanins 49, 218,238

 Kadambari 138
 KAKARADEVI 110

Kaksyastotra 39
 Kala73, 79, 121, 177, 188,213,
 215, 218, 232
 as cosmic passage 112
 Kala 79, 121, 210, 211
 Kalabheda 185 (fn.)
 Kalacakra (doctrine of) 250
 Kalatattva 169 (fn.), 176 (fn.)
 Kaladhva 177
 Kaladhvan 48, 176, 214, 219
 Kaladyadhvan 177
 Kalagnirudra 136
 Kalapeksa 181
 Kalasamkarsini 43
 Kalatattva 176
 Kalikas 203
 Kalis 109, 110
 twelve- 110, 203
 twelve-Kalis theory **109**
 KALLATA 251
 Kalopaya 176
 Kalpitarcadyanadara 175
 KALYANA 39,56,95,98, 99, **100**,
 103, 129
 KAMALA 93, 94
 Visnu's spouse 93
 Kamyā-karma **See** Karma
 Kampahrasa 177
 KANAKADATTA 91
 Kancukas 78, 118
 Karana 68, 84, 141, 146, 175,
 187, 207, 219, 226, 229, 237,
 240
 Karkotaka dynasty 29
 Karma
 Arabdhā- 231
 Kamyā- 185 (fn.)
 Naimittika- 193,235(fn.),247
 Nitya- 50, 193, 235 (fn.),247
 Karma 218, 223

- Karmakṇḍakramavali* 9
 Karma Mala See Mala
 Karma-phala-vyavastha 247-48
 Karmasodhana 135
 KARNA 23,24,25, 27, 28, 32, 59, 88
 Kartkarmabhava 247
 Karuka 250
 Karyakaranabhava 176
 Kashmir 129, 249
 Kashmir Saivism 11, 114, 247, 248
 KATYAYANA 3
 Kaulika 62
 - experience 100
 - knowledge 90
 Kaula 250
 KING JAYASIMHA See JAYASIMHA
 King of Darads 90
Kirana{a} 118, 252
 - *agama* 119, 121
 Khecaricakra 49
 Krama 39,40, 41,42,43,46,54, 66, 97, 114
 - *agama* 8
 - author 96
 Chronology of the propa-
 gators of- 107
 - history 153
 - metaphysics 101
 - secrets 97
 - system 40, 42, 54, 111,128, 129, 152, 205, 251
 - tradition 96, 153
Kramakamala 129
Kramakeli 128
Kramasadbhava 126, 127
Kramastotra 53, 109, 110, 120, 128
Krama Tantricism (AT) 87
 Kriya 195, 196, 202
 Krpanyadinyasa See Nyasa
 Krsna 36
 K S S 61
 K S T S 130,155,160,165,246
 KSEMA 23, 25, 32,132, 133, 134, 135
 KSEMARAJA 1, 9, 25, 126, 130, 131, 132, 133, 134, 135, 136, 144
 Ksetragraha 179
 Ksetrastaka 193
 Ksurikadinyasa See Nyasa
 Kula 20, 43, 114, 194, 202, 233, 236
 - history 114
 - parva 210,236
 - prakriya 6, 35, 45, 51, 54, 238, 251
 - system 44,47, 194,234,251
 - tantra 127
 - text 120
 - treatise 234
 - yaga 51, 205, 218, 237, 238
 KULADHARA 115
Kulakramodaya 126, 127
Kula-krldavatara 126, 128
kularatnamala 117
 Kulesa 203
 Kulesi 207
 Kulesvari 202
 Kumarika region 29
 KUMARILA 249
 Laghubhava 232, 239
 LAKSAMANA DESIKA 44 (fn.)
 LAKSAMANAGUPTA 34,40,43,44,50
 Laksana 171, 172
 LAKSMI DATTA 97
 LALITADITYA-MUKTAPIDA 29, 30

- Laya 66, 205, 238
 Ledari 92
 Linga 192
 - bheda 183
 - pujakathana 183
 - samapatti 207
 Lingarca 182, 183
 Lingoddhara 182, 233, 242
 - diksa See Diksa
 Lingodhrtikrama 182
Locana 2
 Logicians 33

 MADHURAJA YOGIN 130
 Madhyadesa 28, 29
 Madira 138
 Madya 137
 Mahadeva mountain 93
 Mahajalapravayogavidhi 181(fn.)
Mahanayapaddhati 9
Mahanayaprakasa 129
 Mahapitha 207
 Mahat 212
 Mahesvara's cult 102
 Mala 79, 215
 Anava- 221
 Karma- 214, 216, 224
 (- ignorance) 225
 Theory of- 198
 Maladitattva 177
Malini 16, 118, 168, 230
 Malininyasa See Nyasa
Malinislokavartika 56, 58
Malinivijayavartika (MVV) 7,
 48, 57, 58, 59, 60
Malinivijayottaratantra (M VT)
 5, 23, 57, 58, 67, 71, 75, 252
 Mana 133
 Mandala 24, 84, 185, 192, 194,
 234, 238, 240
 Mandalasadbhavasamksepa-
 dhana 185
 Mandalatmanusandhana 180
 Mandalatmattva 234
 Mandalavidhikathana 185
 MANDRA 23, 25, 26, 32, 59
 ManonmanI 133
 MANORATHA 22, 23, 31, 32
 Mantra 42, 44, 80, 81, 141, 185,
 187, 189, 191, 194, 202, 206,
 207, 210, 211, 212, 213, 214,
 216, 217, 218, 219, 226, 234,
 235, 238, 239, 241, 251
 Mantrabheda 181
 Mantracakrabheda 187
 Mantrasattaprayojana 180, 189
 Mantraugha 185
 Mantravidyabheda 176, 187
 Mantravidyadisvarupopavarna-
 na 185
 Mantravirya 42, 80, 140, 175,
 185, 191
 Mantra vyapti 141
 Mantradhvan 189, 220, 230
 Mantradiprakasana 185
 Mantradyabhinna-rupatva 174
 Mantresa 217, 218
 Maranasannadiksa See Diksa
Matabhattaraka 119
Matanga Agama 36, 55, 78
Matangaparamesvara 118
Matanga Sastra 37, 117
 Mata 250
Mata Sastra 33
 Matiharana 182
 Matras 208
 Matrka 230
 Matranyasa See Nyasa
 Mausula 250
 Maya 42, 73, 214, 215

- Mayiya 223
 Melapa 90
 Mimamsa 25
 Mimamsists 33
Moksakarika 83
 Moksa 247
 monism 54, 137
 monistic
 - school 126
 - thought of Kashmir 43,129
Mrgendra 144
 Mrtajivadvidhi 181
 Mrti 210, 236
 Mrti-pariksa 184, 190, 191
 Mrtoddharadiksa See DIksa
Mrtyunjaya- tan tra 122
 Mudra 84, 128, 185, 202, 234, 236, 238, 240
 Mudravidhikathana 185
 Mudrikavidhi 185
 Murti 193
MVT See *Malinivijayottara-tantra*
MVV See *Malinivijayavartika*
 Nadi 211
 Naimittika 61, 139, 189, 247
 - Karma See Karma
 Naimittikadau 247
 Naimittikaprakasa 183
 Naimittikaprayojanavidhi 183
 Naimittikavibhaga 183
 Naimittikavidhi 51, 64, 139, 183
 Naiyayika 249
Nandisikhatantra 74, 75, 112, 133, 134
 Naropaya 175
 NAROPA 249-50
 NARASIMHAGUPTA 30, 32, 33
 Nastika philosophers 249
 Natha cult 9
 Natha Mathika 34
 NAUDOU 249
 Nigama 126
 Nimittajabahubhitparvapavitradi 183
 Nirananda 48
 Nisedhavidhitulyatva 175, 221
Nisisancara Agama 151
 NISKRIYANANDANATHA 114
 Nitya Karma See Karma
 - vidhi 217
 Nivedyapasuvistara 180
 Niyati 79, 247
 Northern Seat 46
 Nyasa
 Krpnyadi-181
 Ksurikadi-229
 Malini-118
 Matrka-229, 241
 Padadhva-58
 Para-180
 Saiva-50
 Sakta-43, 50, 54
 Samanya-50
 Samanya - bheda 178
 Sodha-228
 Svatantra-123
 Visesa- 50, 228 (fn.)
 Nyaya school 139
 Ovalli 128
 Pada81, 188,213,214,219
 Padadhvan 189, 219, 230
 Padadhvanyasa See Nyasa
 Paddhati 5, 6, 7, 8, 9
 PADMAGUPTA 23, 32
 Padovalli 120
 Palli 128, 206, 236

- Pancagavya 179
Pancamṛta 126, 127
Pancasatika 109, 117, 120, **127**, 140
 Pancatattvavidhi 216
Pancika 57, 59
 PANDEY 21, 22, 36, 37, 52, 57, 58, 246
 PARAMA GURU (of JAYARATHA) 96
 Parama Siva 203
Paramarthasara 128
 PARAMESTHIGURU (of JAYARATHA) 96
 Paranyasa See Nyasa
 Paratattvantahpravesa 175
 Paraupayika Pranigadana 174
 Para 201
 Parabija 140
 Paramarsodayakrama 174
 Parapara 201
Paratṛisika See *Paratṛimsika*
Paratṛimsika (PT) 39, 56, 117, 124, 252
 - *vivarana* (PTV) 7, 23, 24, 28, 29, 48, 55, 56, 57, 58, 59, 62, 246
 (Vivṛtis on) - 55
 Pariksa 171, 172
 Pariksyacaryakarana 182
 Paroksa Dikṣa See Dikṣa
 Parokṣi Dikṣa See Dikṣa
 Paropaya 174
 Parvabheda 183, 210
 Parvabhedavisesa 183
 Parvapavitrprabhṛtiprabhedi -
 naimittikakarma 183
 Pasadaha 180, 226, 229
 Pasupata 250
 Pata 192
 Patakacyuti 182
 Pathalaksana See (Antahpra-
 vesa)Pathalaksana
 Patra 192
 Pauranika Prakriya 250
 Pautrikavidhi 180
 Pavitrakavidhi 190, 191
 Pindanathas 140
 Pindastha 218
 Pitamaha 241
 Pitha 128, 151, 193
 Pitṛvyatanayah 25
Prakaranavivarana 60
Prakirṇaka Vivarana 59
Prakasa 106, 170
 Prakirṇaka 60
 Prakriya 5, 6, 7, 8, 9
 Prakriya-grantha 7, 8
 Prakriya Sastra 9
 Prakṛti 214, 215, 216
 Pralaya 136, 137
 Pralayakala 206
 Pramana 133, 134
 Pramatrabheda 77, 188
 Prameyaprakasana 170, **180**
 Prameyaprakriya 180
 Prameyas 187
 Prana 192, 201, 209, 210, **211**,
 218, 236
 Fivefold-192
 Pranabuddhicitsvadhvanyasa -
 pujane Dehājuja 179
 Pranacaramana 123
 Pranasamuccara 175
 Pranavidhi 193
 Pranavṛttisamuccara 48
 Prasanga 65
 Prasara 214
 PRASASTIBHUTIPADA 129
 Prasiddhi 242
 Pratibhajnana 206

- Pratibha-sarhivitti 13
 Pratima 192
 Pratisthakala 41
Pratistha-laksanasara-samuc-
caya 249
 Pratyabhijna 43, 54
 - systems 9, 40, 251
Pratyabhijnahrdaya 130
Pratyabhijnavimarsini 58
 Pratyaksa 15
 Pravapura 91 (also see Srinagar)
 PRAVARASENA 29
 Pravesa 178
 Prayojana 182
 preceptorial
 - school 107
 - teaching 111
 Prthvl 168
PTV See *Paratrimśikavivarāṇa*
 Puja 79
 Pujabheda 183
 Pujakrama 109
 Purasamgraha 176, 187
 PURNAMANORATHA 88
 Purusa 214, 215, 216
 Purvaja 82, 138, 172, 174
Purvapancika 58, 59
 Pusta(ka) 192
 Putraka 58, 82, 238
 - diksa See Diksa
 Putrakatvasiddhinirupana 180

 Raktakali 109
 Rahasyacarya 184
 Rahasyaparakriya 213
 Rahasyavidhi 184
 Rahasyopanīśatkrāma **184**
 RAJARAJA 92, 102
 RAMADEVA 23
 RAMAGUPTA 23, 24

 Ratha 88
Ratnamala 116, 117
Rauravasamgraha 73
Raurava Vṛtti 1A
 Rava 202, 207
 relationship
 twofold-139
 Rudras 70, 133
 eighteen - tantras 126
 twelve-210
 fifty-229, 241
 Rudrakali 140
 Rudrasakti-samavesa 71
Rjuvimarsini 1

Sabdakalpādruma 6, 7
 Sabdadhva 188, 189
 Sadadhva 192, 193, 208, **247**
 Sadahga theory 153
 Sadahga Yoga 250
 Sadardha 20
Sadardhahrdaya 62
Sadardhasara 62
Sadardhasastra 62
Sadardhasloka-vartika 3
 Sadakhya 134
 Sadasiva 134
 - region 134
 - stage 136
Sadbhavasasana 52(fn.) (see
 Tantra-sadbhava also)
 Sadhakas 196
 Sadhakatva 182
 Sadhana 89
 Sadyahsamutkrāma 181
 Sadyahsamutkrantiprāda Diksa
 See Diksa
 Sadyahsamutkrantipradadikṣa-
 nirupana 181
 Sadya utkranti 171, 181, 229

- SADYOJYOTI 83, 139
 Sadyonirvanadiksa See Diksa
 Sahaja 139
 Saiva 2, 100, 248
 - discipline 103
 - dualism 37
 - fold 233, 250
 - learning 98
 - Nyasas See Nyasa
 - practices 93
 - scriptures 14, 95, 98, 101
 - spiritualism 96, 99
 Saivism 116, 233, 247, 250
 dualistic-138
 Siddhanta-127
 Saivite See Saiva
 Saivistic scriptures See Saiva
 Sakta 197, 209
 - class 224
 Saktanyasa See Nyasa
 Saktasamavesaprakasana 175
 Sakti 20, 133, 134, 215, 232
 Saktipata 13, 21, 177, 194
 Madhyatlva-21
 Saktipatakramavivecana
 177
 Saktipatatirohiti 177
 Saktivicitrata 177
 Saktopaya 175, 205
 SAKTYANANDA 114
 Samana 136, 137
 Samanya 172
 - nyasa See Nyasa
 - nyasabheda See Nyasa
 Samastasastramelanakatha 186,
 250
 Samaya 179
 Samayadiksanaprakasana See
 Samayadiksa
 Samaya Diksa See Diksa
 Samayi Diksa See Diksa
 Samayin 136, 205, 235
 Samayitvavidhi 178
 Samayi See Samayin
 - initiation 82
 Samana 192
 Samasa 80
 Samavesa 198, 203
 Sambhava 197, 201
 Sambhava Upaya 174, 202
 Saihbhavatmavedanakathana
 174
 Sambhu 48 (fn.)
 SAMBHUNATHA 22, 35, 37, 43,
 44, 45, 46, 47, 48, 49, 50, 51,
 52, 54, 59, 115, 252
 Sancayanyaya 76, 164
 Samgraha 5
 - grantha 4
 - kara 5
 Samhara 194
 - bñja 204
 - citrata 176, 194
 - -vaicitrya 136
 Samhari 139
 Samkhya 81
 Samkhyadhikya 177
 Samksipta Diksa See Diksa
 Saihsiddhika 200, 204, 225
 Samskara 37, 51, 182
 - prayojana 182
 Samskriyagana 181, 190
 Sarhskriyatattva 51
 Samviccakrodaya 175
 Sarhvit-krama 109, 205
Samvit-prakasa 38
 Sandohaka 193
 SANGADHARA 98
 Sankaccheda 182
 SANKARANANDANA 139

- SANKHADHARA 95, 98, 99
 Sahksepa 80
 Sahksiptavidhi 252
 Sanyasiki Diksa See Diksa
Saradatilakatantra 44
Sarasasana 62
Sarasastra 62
 Sardhaksaram 122
Sardhasatika 110, 126, 127
 Sarlraga Cara 181
Sarvajnanottara 118
 Sarvatah Cakrapuja 179
Sarvacaratantra 139
 Sarvadarhasaktinirupana 177
 Sarvodesana 174
 Sastra 3, 171
 Sastrakara 10
 Sastramelana 186, 252
 Sastrarthaikikarodaya 185
 Sastrasammelana 186
 Sastrayatikathana 186
 Satarudras 41
 Satarudrlya 54
 Sattarka 21
 SATTVA 92, 94
 SAURI 23, 25, 27, 28, 32, 88
 Savisesarghabhajana 178
 Sayujya 136
 Sayyaklpti 179
 SEKODDESATIKA 250
 Sesavrtti 183, 217, 227
Setubandha 30
 SHASTRI, MUKUND RAM 160
 Siddhalinga 30
 SIDDHANATHA 39, 52, 109, 115,
 120, 128
 Siddhapatnikulakrama 184
Siddhasiddhanta Paddhati 9
Siddhayog isvarimata 122
 Siddhanta Saivism 37, 249, 250
 Siddhanta Saivists 34
Siddhatantra 112, 119, 122
 Siddhi 199
 SIDDHINATHA See SIDDHANATHA
 Sidhu 138
 Sikhabija 99
 Sisyadehaga Adhvanyasavidhi
 180
 Sisyaucityapariksa 178
 Siva 18, 89, 93, 98, 119, 120,
 133, 134, 207, 208, 215, 248
 as ultimate reality 112
 ten - tantras 126
 - stage 137
 Sivadharmi 135
 Sivahastavidhi 82, 136, 179,
 227, 229, 237
 Sivahood 11, 214
 Sivaratha 91
 Sivaratri 139
 Sivasakti 35, 54
Sivasutra 39, 55
Sivatanusastra 79, 143
 SIVANANDA I, 114
 SIVANANDAH 115, 130
Slokavartika 3
 Sodhana 182
 Sodhanyasa See Nyasa
 Sodhyasodhakadivicitrata 180
 Sodhyavaicitrya 58, 219
 SOMADEVA 45, 46, 115
 SOMARAJA 110, 115, 129
 SOMASAMBHU 9
 SOMANANDA 34, 39, 40, 43, 56,
 97
 Southern Pitha 46
 Spanda 39, 55, 251
Sp. K. 67, 251
 Sraddha 182, 195
 Srauta 250

- SRIBHUTESA 36
 SRIBHUTSA 36 (fn.), 55
 SRICAKRA 90
 SRICANDRA SARMA 35, 54
 SRIKANTHA 39
Srikanthi 126, 128
Srimrtyunjaya-siddha-tantra
 103(fn).
 Srinagar 91
 SRINATHA 41
Sripurvapuncika 58
Sripurvasastra 21, 33, 50, 54, 57,
 58, 69, 71, 73, 75, 78, 79, 142
Srisastra 44
 SRNGARA 88, 93, 95, 97
 SRNGARARATHA 88, 92, 95, 97
 Srsti 194
 - bija 204
 - kali 110
 Srutavidhi 184, 247
 Sruti 250
 Sthana
 the concept of-192
 other varieties of-193
 Sthanabheda 178
 Sthanakalpana 178
 Sthanaprakalpa 80, **169** (fn.),
 187, 192-193
 - scheme 193
 Sthandila 192, 227
 Sthandilagata Para. Nitya Arca
 183
 Sthandilapujaprakasana 183
 Sthandilayaga 183, 233, 237
 Sthiti 194
 Sthitikali 110
Stotra 60, 61
 - KARA 39, 115
 Stuti 11
 Style
 brief- 81
 detailed- 81
 mixed- 82
 SUBHATA DATTA 93, 95, 96, 97,
 103
Subodhamanjari 38
 SuddhaVidya 206, 213, 222
 Sukali 110
 Sulabjabheda 185
 SUMATINATHA 45, 46, 115
 Sura 138
 Sutraklpti 180
Svabodhamanjarimatrkā 38(fn.)
Svacchandatantra {SV.T.} 67,
 75, 123, 126, 130, 131, 132,
 133, 134, 135, 137, 144, 162,
 220, 231, 252
 Svapna-sambahdhi Samaya-
 karma 179
 Svasvabhavadipana 180
 Svasvarupapravesa 185
 Svatantra Nyasa 123
 Svayambhu 204, 225
Svayambhuva 118, 121
 Tadvibhaga (Visaya-vibhaga)
 182
 Tadvrata (Vidyavrata) 182
 Tantra 2, 8, 65, 127, 249, 250-
 51
 - paddhati 8
 - prakriya 6, 34, 35, 40, 43,
 54, 251
Tantrasadbhava 52
Tantrasara (TS) 42, 61, 62,
 84, 128, 246, 247
Tantraloka Throughout
Tantralokaviveka Throughout
Tantraraja Bhattaraka 112
Tantravaloka 4
Tantravatadhanika (TVD) 246

- Tantric
- cycle 250
 - history 126
 - material 125, 130, 249
 - scripture 11
 - system 137, 223, 251
- TAPASVIRAJA 129
- Tarka 65
- Tarkatattva 175
- Tarkika 250
- Tarpana 127, 179
- T.S.* See *Tantrasara*
- Tattva 138, 176, 188, 213, **247**
- Tattvabheda 49, 108, 177
- Tattvabhedana 176
- Tattvabhedavidhi 188
- Tattvakramanirupana 176
- Tattvaprabhagakathana 176
- Tattvasuddhi 180
- Tattvavidhi 49, 177
- Tattva Yojana 81, 133, 176, 187
- Tattvadhvan 176
- Tejasvin 133 (also see Rudra)
- Tirobhava 194, 225
- vaicitrya 49, 177
 - vyapagama 178
- Tirthayatanacarca 190, 191
- Trailokyaksobhini 139
- Traisiras Agama* 80
- TRAIYAMBAKA 43, 44, 45, 54, 115
- Mathika 34
- TRIBHUVANA DATTA 95, 96, 129
- Trigarta 90 (see Jalandhara also)
- Trika 20, 40, 43, 47, 54, 201, 242, 250
- ideology 14
 - philosophy 101
 - prakriya 6
 - scholars 34
 - scriptures 24
 - sources 2
 - system 1, 3, 40, **45**, 56, **250**, 251
 - Sastras 47
- Trikasarasastra* 1
- Trikasasra* 1
- Trika sutra* 56, 62
- Trikakulakramayogimantraka - dambakanirupana 185
- Trikarthin 225
- Trikasadbhava* 240
- Trikasasana* 124
- Trikatantrasara* 62
- Tripura. system 47
- Trisika 62
- Trisikasastra* 54
- Trisirobhairava* 99, 112, 119, 240
- Tuladiksa See Diksa
- Tulasuddhidiksakathana **181**
- Tulavidhi 181, 190
- Turyatita 201, 219
- Tuti 209, 219
- Tura 192
- Tyaga 237
- Uccara 187
- UCCHALA 91
- Udana 192
- UDBHATA 36, 39, 97, **115**
- Udbhava 232, 239
- Uddesa 171, 172
- Uddyota* 126, 130
- UDDYOTAKARA 147
- Udyakarapaddhati* 9
- UJJATA 39, 97, 115
- Unmesa* 103
- Upadeyabhava 186
- Upakrama 12
- Upaksetrastaka 193

- Upapitha 193
 Upasarhhara 12
 Upasana 202
 Upasana-vidhi 238
 Upaya 48, 192, 197, 201, **203**,
 206,207,211,219,224
 Upaya-bheda 54
 Upaya-catustaya 247
 Upaya-upeya-bhava 119, 200
 Upodghata 38 (fn.)
Urmimahasasrasedhasantana-
rupaka 120
 Utkrantyanupayogitva 178
 UTPALA 23, 32, 34, 43
 UTPALARATHAI 89, 90, 91
 Uttana 70
Vacaspatyam 6, 7
 Vada 66
 Vahnikarma 51
 Vahnikarya 179
 Vairinca Brahnavadins 249
 Vaisesika 139
 Vaisnavas 33, 34, 38, 217, 218,
 250
 Vaisnavism 53
Vakyapadiya 41
 Vamaka 250
 VALLABHA 28, 32, 88
 Varna 133
Vamakesvarimatavivarana 114
 VAMANA 37, 38
 VAMANADATTA 25, 38, 54
 VAMANAGUPTA 25, 32, 37, 38
 VAMANAKA 36, 37, 38, 54
 Veda 249
 Vedha Diksa See Diksa
 Vedic 2
 Vedantic 250
 Vedyata 249
 Vegavati 139
 Vibhitaka 138
 VIBHUTIDATTA 90, 91
 VICITRANATHA 36, 54
 Viddhi 24, 171
 Vidya 80, 187, 194, 234, **238**
 Vidyacakrabhedha 187
 VIDYANANDA 114
 Vidyapadma 213
 Vidyatraya 54
Vijnanabhairava 122
 Vijnanabheda 174
 Vijnanabhitprakarana 174
 Vijnanasattabhedodgarapraka-
 tanapatu Ahnika 174
 Vijnanakala 214
 Vikalpa 65
 Vikalpasarhskara 175
 Vikasa 80
 Viksipta Diksa See **Diksa**
 VIMALA 30, 32
 Vindu 202
 Vipatpratikara 139
 Viryacarcana 185
 Visarga 202, 207
 Visesa 172
 Visesanyasa See Nyasa
 Visesanyasavaicitrya 178
 Visnu 93
 Visvacitpratibimbatva 174
 VISVADATTA 90, 91,95, 97, **129**
 Vitasta 30
Vivarana 103, 106
Viveka 81 (fn.),87, 95, 101, 102,
 105, 106, 118, 129, 163, 166,
 170, 246, 247, 248
Vivekanjana 39
 Vyakhyavidhi 184, 247
 Vyana 192
 Vyapti 140,141,226
 Vyasa 80

- | | |
|---------------------------------------|-------------------------------|
| Vyomadisaabda 143 | YOGESVARIDATTA 23, 27, 28, 32 |
| Vyomadisaatka 143 | Yogin 49, 101, 218, 236, 238, |
| Vyomesasvastikadinirupana 185 | 239 |
| Yaganirupana 178 | Yoginibhu 31 |
| YASASKARA 28,88 | Yoginibhutva 20 |
| YASOVARMAN 29 | Yoginimelaka 236 |
| Yoga 152, 195, 196, 201, 219 , | Yoginivaktra 248 |
| 226, 230, 248 | Yogisimelakadividhi 184 |
| - of Pantanjali 152 | Yojana 180 |
| Sadahga-152, 153 | Yojanika 226, 229 |
| YOGANANDA 35, 54 | Yojanikabheda 180 |
| Yoganganupayogitva 152, 175 | Yukti 15 |

19. CORRECTIONS

<i>Page</i>	<i>Fn., if any</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
3		5	was therefore termed	was termed
		6	<i>Sadardhasloka- vartika</i>	<i>Sadardhasloka- vartika</i>
8		17	and who	who
	1	4		[Add after (SV.T. 11.198)] T.A.V., V, p. 2
10	3	8	द्वयज्ञान	द्वयज्ञान
24		14	but who also	and he also
62		9-10	<i>Sadardhasastra,</i> <i>Sadardhasara</i>	<i>Sadarthasastra,</i> <i>Sadardhasara</i>
		10	<i>Sadardhahrdaya</i>	<i>Sadardhahrdaya</i>
69	3	4	X, 11.56-57	X, pp. 56-57
78	2	1	T.A.V., XIII	T.A.V., XI
89	4	1	Verse 90	Verse 9
92	7	3	XII, p. 430	XII, p. 432
	(chart)	15	Smgaratha	Srngararatha
93	1	3	p. 431	p.' 433
94		15-16	<i>Tantraloka</i>	<i>Tantraloka-viveka</i>
101	2	1	IV, p. 471	IV, p.203
120		21	one he	one hand, he
121		20-21	Trtiyam caturthim	Trtiyam or Caturthim
126		17	quotes but	quotes them but
129	9	2		(Add after इति) Ibid., III, p. 128
137	4	2	Ibid., IX	Ibid., XI
142		11	editrial	editorial
143	6	3	pp. 20-87	pp. 207-8
147		16	comentary	commentary
147	6	2	मदगृह०	मदगृह०
150	2	2	XI, p. 19	XI, p. 19 (29th Ah.)
151		19	(Pithas)	Pithas)

171		5	text which	text, which
		28	all energies	all his energy
175		1	शाक्तोपायपण्डलकथन	शाक्तोपायमण्डलकथन
185	A horizontal line of demarcation across the page between 4-5th and 7-8th lines to be inserted.			
186		4-5th	and after 6th	„
196		10-11	a collateral	a Collateral
			source of thematic	Source of
			organization	Thematic
				Organization
199	1	1	शिवात्मक	शिवात्मको
	1	3	T.A. 198-200	T.A. 10. 198-200
200		1	inform	uniform
202	2	7	T.A.V., V,	T.A.V., III,
208	4	3	T.A.V., VIII,	T.A.V., VII,
212 (fn.4 continued from p. 211)	1	1	भुवना नियत्यैवंविधो	भुवनानि यत्यैवंविधो
	1	5	T.A.V., II,	T.A.V., III,
215	1	3	T.A.V. VII,	T.A.V., VIII,
220	1	3	Jayaratha's	Jayaratha
	3	3	रूपात्	रूपात्
224 (fn. 5 contd. from p. 223)	3	3	XI, p. 252	X, p. 258
227	3	2	योगोप०	योगोप०
236	2	1	सूर्यन्दु०	सूर्यन्दु०
241	2	3	देव्यः	देव्यः
242	1	6	XII, p. 390	XII, p. 391
246		24	M.V.T.	M.V.V.
		27	M.V.T.	M.V.V.
249		25	T.A.2.12-44	T.A.3.12-14

20. TABLE OF CONVERSION OF REFERENCES
 APPEARING WITHIN THE *INTRODUCTION TO THE
 TANTRALOKA* FROM THE KSTS EDITION TO THE
 MLBD EDITION OF THE *TANTRALOKAVIVEKA*

<i>Page</i>	<i>Footnote</i>	<i>Line</i>	<i>Existing reference to the KSTS edi- tion</i>	<i>Corresponding reference to the MLBD edition</i>
4	5	2	I, pp. 14-15	II, pp. 14-15
	6	2	I, pp. 29-30	II, pp. 29-30
5	Fn. 7 contd. from page 4			
		4	XII, p. 389	VIII, p. 3679
	1	2	V, p. 19	IV, p. 1369
	2	2	p. 186	p. 1536
	5	2	I, p. 35	II, p. 35
6	1	2	I, p. 31	II, p. 31
	2	4	I, p. 50	II, p. 50
7	6	5	V, p. 4	IV, p. 1354
8	21	4	V, p. 8	IV, p. 1358
		4	V, p. 16	IV, p. 1366
		7	X, p. 254	VI, p. 2980
10	1	3	I, p. 53	II, p. 53
	2	2	p. 3	p. 3
			p. 52	p. 52
	3	10	XII, p. 428	VIII, p. 3718
13	3	5	I, pp. 52-54	II, pp. 52-54
	5	4	VIII, p. 102	V, p. 2302
	6	2		
14	3	4	IV, p. 203	III, p. 1291
15	2	2	X, p. 57	VI, p. 2783
	5	5	IX, p. 71	VI, p. 2511
16	1	3	V, p. 186	IV, p. 1356
19	4	2	I, p. 34	II, p. 34
20	1	3	I, pp. 14-15	II, pp. 14-15
21	2	5	VIII, p. 137	V, p. 2337
22	Fn. 4 contd. from page 21			
		4	VII, p. 44 (11th Ah.)	V, p. 2136

29	3	2	XII, p. 412	VIII, p. 3702
	5	8	XII, p. 413	VIII, p. 3703
30	5	2	I, p. 14	II, p. 14
35	2	4	I, p. 31	II, p. 31
37	Fn. 8 contd. from			
	page 36	4	VI, p. 211	IV, p. 1845
	1	3	V, p. 275	IV, p. 1625
38	1	4	III, p. 467	III, p. 1083
40	1	4	III, pp. 192-3	III, pp. 808-809
42	3	4	III, p. 194	III, p. 810
	4	4	III, p. 193	III, p. 809
43	4	1	IX, p. 122	VI, p. 2562
	5	3	"	"
44	1	5	XII, p. 184	VII, p. 3474
45	5	5	I, p. 34	II, p. 34
	7	2	I, p. 35	II, p. 35
46	1	4	I, p. 236	II, p. 236
	3	4	"	fi
	4	4	"	"
	5	1	III, p. 192	III, p. 808
47	3	5	I, p. 32	II, p. 32
48	5	6	III, p. 356	III, p. 972
49	1	3	V, p. 283	IV, p. 1633
	3	4	VII, p. 129	V, p. 2013
50	3	5	IX, p. 122	VI, p. 2562
	4	4	IX, p. 177	VI, p. 2617
52	1	11	(29th Ah.) XI, p. 136	VII, p. 3426
55	2	5	VI, p. 249	IV, p. 1883
56	1	3	VII, p. 101	
			(12th Ahnika)	V, p. 2193
57	3	5	X, p. 292	VI, p. 3018
	4	3	X, pp. 56-57	VI, pp. 2782-2783
59	6	3	VII, p. 33	V, p. 1917
63	3	5	II, pp. 72-73	II, pp. 424-425
65	Fn. 1 contd. from			
	page 64	5	XI, pp. 172-174	VII, pp. 3278-3280
67	2	3	VII, p. 107	V, p. 1991
	3	3	VI, p. 175	IV, p. 1809
68	1	2	III, p. 114	III, p. 730

	2	2	V, p. 199	IV, p. 1549
	3	7	X, p. 89	VI, p. 2815
69	Fn. 4 contd. from			
	page 68	8	III, pp. 468-469	III, pp. 1084-1085
	3	4	X, pp. 56-57	VI, pp. 2782-2783
70	2	4	V, pp. 14-19	IV, pp. 1364-1369
71	1	3	XI, p. 89	VII, p. 3195
	2	5	XII, pp. 187-188	VII, pp. 3477-3478
	4	4	V, p. 145	IV, p. 1495
72	1	1	I, p. 206	II, p. 206
	2	2	II, p. 99	II, p. 451
	3	1	II, p. 146	II, p. 498
73	1	3	V, p. 186	IV, p. 1536
	2	6	VI, p. 41	IV, p. 1675
	3	4	VII, p. 30 (11thAh.)	V, p. 2122
74	1	3	V, pp. 122-128	IV, pp. 1472-1478
75	1	4	VIII, p. 127	V, p. 2327
	2	1	V, p. 145	IV, p. 1495
	3	2	V, p. 199	IV, p. 1549
76	1	15	III, p. 433	III, p. 1049
	2	3	I, p. 309	II, p. 309
77	1	3	XII, p. 390	VIII, p. 3680
	2	9	I, p. 84	II, p. 84
	4	1	I, p. 202	I, p. 202
	1	1	II, p. 121	II, p. 473
78	2	1	XI, p. 150	VII, p. 3440
	3	2	V, p. 186	IV, p. 1536
	4	2	I, p. 117	II, p. 117
	5	2	I, p. 130	II, p. 130
	6	6	I, p. 203	II, p. 203
79	1	2	III, p. 112	III, p. 728
	3	3	VI, p. 169	IV, p. 1803
	4	3	III, p. 124	III, p. 740
82	2	3	IX, p. 25	VI, p. 2465
	3	3	IX, p. 285	VI, p. 2725
83	2	2	XI, p. 2 (29thAh.)	VII, p. 3292
	3	2	I, P. 74	II, p. 74
	5	2	VI, p. 250	IV, p. 1884
	6	3	IV, p. 97	III, p. 1185
84	1	3	III, p. 443	III, p. 1059

85	Fn. 5 contd. from		
	page 84	3	IX, p. 194 VI, p. 2634
	1	2	II, pp. 94-95 II, pp. 446-447
88	1	2	XII, p. 430 VIII, p. 3720
	2	3	p. 432 p. 3722
	3	1	p. 431 p. 3721
	4	3	XII, p. 433 VIII, p. 3723
89	1	1	XII, p. 430 VIII, p. 3720
		2	XII, p. 431 VIII, p. 3721
		3	p. 432 p. 3722
	2	1	p. 430 p. 3720
	2	2	" "
	2	3	p. 432 p. 3722
	3	1	p. 430 p. 3720
	3	2	" "
	4	1	" "
		2	p. 431 p. 3721
		3	p. 432 p. 3722
	5	1	p. 431 p. 3721
	6	1	" "
		2	" "
	7	1	p. 430 p. 3720
	8	2	" "
	9	1	" "
		"	p. 431 p. 3721
	10	1	" "
90	1	3	XII, p. 430 VIII, p. 3720
	2	5	p. 430 p. 3720
	3	5	" "
	4	5	pp. 430-431 pp. 3720-3721
91	1	3	XII, p. 431 VIII, p. 3721
	2	2	p. 431 p. 3721
	3	2	p. 430 p. 3720
	4	6	p. 431 p. 3721
92	1	3	XII, p. 431 VIII, p. 3721
	2	1	p. 431 p. 3721
	3	1	p. 432 p. 3722
	6	2	I, p. 310 II, p. 310
	7	3	XII, p. 432 VIII, p. 3722
93	1	3	XII, p. 433 VIII, p. 3723

	3	3	p. 433	p. 3723
94	1	3	XII, p. 433	VIII, p. 3723
	2	3	p. 434	p. 3724
	3	6	p. 432	p. 3722
95	2	3	XII, p. 433	VIII, p. 3723
	3	3	p. 433	p. 3723
96	1	7	I, p. 11	II, p. 11
	2	3	III, p. 203	III, p. 819
97	1	2	III, p. 192	III, p. 808
		4	p. 198	p. 814
	2	3	pp. 192-193	pp. 808-809
	4	1	XII, p. 433	VIII, p. 3723
98	1	1	I, p. 310	II, p. 310
	2	5	XII, p. 433	VIII, p. 3723
	3	2	p. 434	p. 3724
	4	1	I, p. 310	II, p. 310
	5	3	XII, p. 433	VIII, p. 3723
	6	3	I, p. 2	II, p. 2
99	1	2	I, p. 2	II, p. 2
	3	5	VIII, p. 205	V, p. 2405
	4	2	IX, p. 30	VI, p. 2470
	5	4	XII, p. 198	VII, p. 3488
100	1	6	III, p. 233	III, p. 849
	2	1	III, p. 471	III, p. 1087
	3	1	X, p. 305	VI, p. 3031
	4	2	XI, p. 172 (29th Ah.)	VII, p. 3462
	5	1	I, p. 2	II, p. 2
	7	1	II, p. 264	II, p. 616
		4	IV, p. 307	III, p. 923
101	1	3	VIII, p. 205	V, p. 2405
	2	1	IV, p. 203	III, p. 1291
	3	5	XII, p. 434	VIII, p. 3724
	4	5	pp. 434-435	pp. 3724-3725
102	1	2	XII, p. 435	VIII, p. 3725
	2	2	p. 434	p. 3724
	3	3	p. 432	p. 3722
	4	5	p. 434	p. 3724
103	1	5	XII, p. 434	p. 3724
	3	2	X, p. 221	VI, p. 2947
104	1	2	I, p. 15	II, p. 15

		4	V, p. 260	IV, p. 1610
	2	3	X, pp. 91-92	VI, pp. 2817-2818
	3	4	I, p. 2	II, p. 2
	Fn. 4 contd. from			
	Page 104	2	p. 3	p. 3
105	1	2	I, p. 42 (2nd Ah.)	II, p. 352
	3	2	IV, p. 203	III, p. 1291
	4	3	I, p. 1	II, p. 1
106	1	3	I, p. 1 (2nd Ah.)	II, p. 311
	2	1	p. 42	p. 352
	3	2	IV, p. 58 (7th Ah.)	III, p. 1350
	4	2	III, p. 471	III, p. 1087
	5	4	I, p. 1	II, p. 1
107	Fn. 6 contd. from			
	page 106	7	XII, p. 434	VIII, p. 3724
	1	3	III, p. 203	III, p. 819
	2	2	p. 179	III, p. 795
108	1	3	II, p. 5	II, p. 357
	2	6	p. 25	p. 377
	4	3	VII, pp. 64-65	V, pp. 1948-1949
109	1	2	III, p. 202	III, p. 818
	2	4	p. 162	p. 778
110	1	3	III, p. 161	p. 777
	2	6	pp. 189-191	pp. 805-807
	3	3	p. 193	p. 809
	4	1	pp. 193-202	pp. 809-818
111	1	4	III, p. 203	III, p. 819
	2	4	pp. 127-129	pp. 743-745
	3	5	pp. 133-134	pp. 749-750
112	1	1	V, pp. 15-22	IV, pp. 1365-1372
	1	9	V, pp. 20-21	IV, pp. 1370-1371
113	2	3	VII, p. 18 (11th Ah.)	V, p. 2110
	3	1	p. 19	p. 2111
	4	3	p. 20	p. 2112
	5	2	p. 19	p. 2111
	6	4	VII, p. 21 (11th Ah.)	. 2113
114	1	4	VII, p. 26 (11th Ah.)	V, p. 2118
	2	3	p. 26	p. 2118
115	2	2	V, p. 260	IV, p. 1610
117	Fn. 2 contd. from			

	page 116	4	I, pp. 85-86	II, pp. 85-86
	2	2	I, p. 281	II, p. 281
	5	2	II, p. 166	II, p. 518
	7	2	III, p. 158	III, p. 774
	9	2	V, p. 275	IV, p. 1625
118	2	2	VI, p. 46	IV, p. 1680
	3	1	IX, p. 28	VI, p. 2468
119	1	1	IX, pp. 63-65	VI, pp. 2503-2505
	3	3	I, pp. 116-117	II, pp. 116-117
120	Fn. 4 contd. from			
	page 119	3	I, p. 26 (2nd Ah.)	II, p. 336
	1	2	I, p. 150	II, p. 150
	3	3	I, p. 40 (2nd Ah.)	II, p. 350
	6	2	III, pp. 150, 160, 165, 167, 169, 173, 178, 181, 183, 185, 187, 202	III, pp. 766, 776, 781, 783, 785, 789, 794, 797, 799, 801, 803, 818
121	2	6	VI, p. 46	IV, p. 168
	3	3	IX, pp. 162-163	VI, pp. 2602-2603
122	2	3	IX, p. 162	VI, p. 2602
	3	2	p. 243	p. 2683
	5	3	XII, p. 246	VII, p. 3536
123	1	4	X, pp. 91-92	VI, pp. 2817-2818
124	1	4	IV, p. 57	III, p. 1145
	4	4	III, p. 58	III, p. 674
125	1	1	V, p. 14	IV, p. 1364
	2	8	pp. 14-19	pp. 1364-1369
126	1	4	I, p. 39-45	II, p. 39-45
127	Fn. 4 contd. from			
	page 126	1	III, p. 136	HI, p. 752
		2	III, p. 190	III, p. 806
		2-3	III, pp. 166-167, 163, 173, 223	III, pp. 782-783, 779, 789, 839
	1	1	III, pp. 161, 189	III, pp. 777, 805
	2	2	IX, p. 139	VI, p. 2579
	4-5	2	IX, p. 140	VI, p. 2580
	6	3	III, p. 280	HI, p. 896
	7	3	XI, p. 44	VII, p. 3150
128	1	5	XI, pp. 28-29 (29th Ah.)	VII, pp. 3318-3319

	2	2	III, p. 191	III, p. 807
129	1	1	III, p. 192	III, p. 808
	2	2	II, p. 73	II, p. 425
	3	1	III , p. 196	III, p. 812
	5	4	II, p. 219	II, p. 571
	6	1	I, p. 11	II, p. 11
	7	1	III, p. 203	III, p. 819
	8	1	p. 233	p. 849
	9	2	III, p. 128	III, p. 744
130	2	1	II, p. 202	II, p. 554
131	1	2	V, p. 102	IV, p. 1452
	2	1	p. 103	p. 1453
	5	5	V, pp. 102-3	IV, pp. 1452-1453
132	1	4	V, p. 104	IV, p. 1454
	3	5	V, p. 57	IV, p. 1407
	4	3	V, p. 57	IV, p. 1407
	6	2	V, p. 142	IV, p. 1492
133	2	8	V, p. 204	IV, p. 1554
134	1	7	V, pp. 240-241	IV, pp. 1590-1591
135	Fn. 3 contd. from page 134		4	V, pp. 243-244
				IV, pp. 1593-1594
136	Fn. 3 contd. from page 135		3	IX, p. 19
				VI, p. 2459
	2	3	IX, p. 231	VI, p. 2671
137	1	5	IV, p. 142	III , p. 1230
	2	2	p. 143	p. 1231
	3	2	V, p. 199	IV, p. 1549
	4	2	XI, p. 12 (29thAh.)	VII, p. 3302
	5	2	I, p. 150	II, p. 150
138	1	3	IX, p. 39	VI, p. 2479
	3	2	VI, p. 250	IV, p. 1884
139	1	2	VI, p. 250	IV, p. 1884
	2	2	VII, p. 208	V, p. 2092
	5	3	XI, p. 6	VII, p. 3112
140	1	4	XI, p. 74 (29thAh.)	VII, p. 3364
	2	4	III, pp. 173-174	III, pp. 789-790
	4	2	IV, p. 220	III, p. 1308
141	1	2	III, pp. 357-358	III, pp. 973-974
	4	3	III, pp. 442-443	III, pp. 1058-1059
	5	2	XI, p. 19	VII, p. 3125

142	1	2	XII, p. 184	XII, p. 3474	
	3	3	XII, p. 198	VII, p. 3488	
	4	2	VI, p. 119	IV, p. 1753	
	5	1	p. 125	p.1759	
143	2	2	I, p. 103	II, p. 103	
	4	1	I, p. 143	II, p. 143	
	6	3	II, pp. 207-208	II, pp. 559-560	
	7	5	VI, p. 167	IV, p. 1801	
144	2	1	VIII, p. 211	V, p. 2411	
	3	2	IX, p. 19	VI, p. 2459	
	5	1	IX, p. 44	VI, p. 2484	
145	3	2	X, p. 272	VI, p. 2998	
	5	2	XII, p. 393	VIII, p. 3683	
	6	2	p. 395	p. 3685	
146	1	2	XII, p. 247	VII, p. 3537	
	2	1	X, p, 249	VI, p. 2975	
147	1	2	III, p. 443	III, p. 1059	
	2	1	p. 203	III, p. 819	
	3	2	IV, p. 10 (7th Ah.)	III, p. 1302	
	4	2	IX, p. 19	VI, p. 2459	
	5	2	pp. 162-163	pp. 2602-2603	
	6	3	X, pp. 91-92	VI, pp. 2817-2818	
	148	1	2	I, pp. 299-300	II, pp. 299-300
148	2	2	III, p. 371	III, p. 987	
	2	3	III, p. 65	III, p. 681	
	2	5	I, p. 33	II, p. 33	
	3	2	p. 15	p. 15	
	4	2	IV, p. 10	III, p. 1098	
	149	1	2	III, p. 135	III, p. 751
	2	2	XI, p. 168	VII, p. 3274	
149	3	2	III, p. 58	III, p. 674	
	4	1	IX, p.19	VI, p. 2459	
	5	2	p. 197	p. 2637	
	6	2	I, p. 157	II, p. 157	
	6	3	p. 180	p. 180	
	150	Fn. 7 contd. from page 149			
	2	VII, p. 80	V, p. 1964		
	4	XII, p. 212	VII, p. 3502		
	1	2	X, pp. 91-92	VI, pp. 2817-2818	
	2	2	XI, p. 19 (29thAh.)\	VII, p. 3309	

	3	1	II, p. 28	II, p. 380
	4	2	II, p. 12	II, p. 364
		4	III, p. 63	III, p. 679
	5	1	II, p. 5	II, p. 357
		2	p. 25	p. 377
151	1	2	I, p. 16	II, p. 16
	2	3	IX, p. 184	VI, p. 2624
	3	3	I, p. 134	II, p. 134
152	1	3	IX, p. 48	VI, p. 2488
153	1	3	III, pp. 102-103	III, p. 718-719
	2	1	p. 15	p. 631
160	3	2	I, p. 165	II, p. 165
		4	p. 166	p. 166
		6	p. 179	p. 179
161	1	4	I, p. 40	II, p. 40
		6	III, p. 107	III, p. 723
		7	VII, p. 66	V, p. 1950
		8	VII, p. 67	V, p. 1951
		9	XI, p. 38	VII, p. 3144
	2	2	I, p. 29	II, p. 29
	3	1	I, p. 4	II, p. 4
		2	I, p. 15	II, p. 15
162	-	20	V, p. 145	IV, p. 1495
	1	2	V, p. 57	IV, p. 1407
163	-	6	III, p. 160	III, p. 776
	-	9	IV, p. 203	III, p. 1291
	-	11	VIII, p. 1	V, p. 2201
	-	13	VIII, p. 86	V, p. 2286
	-	15	IX, p. 44	VI, p. 2484
	-	17	IX, p. 48	VI, p. 2488
164	-	1	I, p. 236	II, p. 236
166	-	9	VI, p. 180	IV, p. 1814
	-	11	VI, p. 179	IV, p. 1813
	-	13	VIII, p. 80	V, p. 2280
	-	16	III, p. 443	III, p. 1059
168	4	4	III, p. 307	III, p. 923
172	2	2	I, p. 268	II, p. 268
180	5	2	XI, p. 133	VII, p. 3239
184	1	1	XI, p. 85	VII, p. 3191
187	1	3	IV, p. 5	III, p. 1093

188	3	2	VII, p. 207	V, p. 2091
189	1	1	IX, p. 245	VI, p. 2685
	3	3	IX, p. 285	VI, p. 2725
	5	1	X, p. 114	VI, p. 2840
190	2	2	X, p. 212	VI, p. 2938
	4	2	X, p. 237	VI, p. 2963
	5	2	XI, p. 47	VII, p. 3153
191	1	3	XI, p. 97	VII, p. 3203
192	Fn. 3 contd. from			
	page 191	2	IV, p. 2	III, p. 1090
193	1	2	III, p. 469	III, p. 1085
194	1	4	VIII, p. 215	V, p. 2415
	2	3	XI, p. 114 (29th Ah.)	VII, p. 3404
	5	2	XII, p. 303	VII, p. 3593
195	2	4	X, p. 323-326	VI, p. 3049-3052
197	2	2	I, p. 196	II, p. 196
	3	3	I, p. 7	II, p. 7
	4	8	I, pp. 238-39	II, pp. 238-239
198	1	3	I, p. 303	II, p. 303
	2	6	II, p. 254	II, p. 602
	3	4	VI, p. 73	IV, p. 1707
	4	4	VII, p. 44	V, p. 1928
199	Fn. 5 contd. from			
	page 198	3	VII, p. 86	V, p. 1970
	1	5	X, p. 76	VI, p. 2802
	2	5	XI, p. 45 (29th Ah.)	VII, p. 3335
200	1	6	XII, p. 337	VII, p. 3627
	2	6	III, p. 9	III, p. 625
	3	4	III, pp. 53-56	III, pp. 669-672
	4	3	IX, p. 136	VI, p. 2576
201	1	3	VII, p. 189	V, p. 2073
	2	4	II, p. 249	II, p. 601
	3	5	IV, p. 2 (7th Ah.)	III, p. 1294
	4	3	II, p. 59	II, p. 411
202	Fn. 5 contd. from			
	page 201	3	II, p. 233	II, p. 585
	1	3	II, p. 247	II, p. 599
	2	7	III, pp. 373-374	III, pp. 989-990
	3	5	III, p. 409	III, p. 1025
	4	2	III, pp. 433&458	III, pp. 1049&1074

203	1	7	XII, p. 348	VII, p. 3638
	2	2	I, p. 152	II, p. 152
	3	2	II, p. 236	II, p. 588
	4	2	III, p. 336	III, p. 952
204	1	3	III, p. 48	III, p. 664
	2	5	IX, p. 11	VI, p. 2451
	3	3	VIII, p. 88	V, p. 2288
	4	5	VIII, p. 101	V, p. 2301
	5	3	III, p. 346	III, p. 962
205	1	2	III, p. 461	III, p. 1077
	2	2	VII, p. 104 (12th Ah.)	V, p. 2196
	3	3	XI, p. 63	VII, p. 3169
	4	3	IX, p. 9	VI, p. 2449
	5	3	IX, p. 90	VI, p. 2530
206	2	2	I, p. 249	II, p. 249
207	1	5	I, p. 151	II, p. 151
	2	6	III, pp. 457-458	III, pp. 1073-1074
208	1	9	II, p. 190	II, p. 542
	3	2	XII, p. 343	VII, p. 3633
	4	3	XII, p. 41 (11th Ah.)	V, p. 2133
	2	3	VII, p. 173	V, p. 2057
209	2	7	IV, p. 49 (7th Ah.)	III, p. 1341
	3	5	V, pp. 129-130	IV, pp. 1479-1480
	4	3	VIII, p. 215	V, p. 2415
	5	7	VIII, pp. 216-217	V, pp. 2416-2417
210	1	5	XI, p. 9	VII, p. 3115
	2	4	XI, p. 87	VII, p. 3193
211	1	5	V, p. 194	IV, p. 1544
	3	6	XII, p. 335	VII, p. 3625
212	Fn. 4 contd. from			
	page 211	2	II, p. 257	II, p. 609
	1	5	III, p. 393	III, p. 1009
	2	2	IV, p. 62	III, p. 1150
	3	3	V, p. 2	IV, p. 1352
	4	2	VI, p. 179	IV, p. 1813
	5	6	VI, p. 180	IV, p. 1814
213	1	4	VII, p. 36	V, p. 1920
	2	3	IX, p. 153	VI, p. 2593
	3	3	IX, p. 154	VI, p. 2594
	4	4	XI, p. 161 (29th Ah.)	VII, p. 3451

214	1	3	I, p. 219	II, p. 219
	2	5	III, p. 37	III, p. 653
	3	4	VI, p. 95	IV, p. 1729
	4	3	VII, p. 98	V, p. 1982
215	Fn. 4 contd. from			
	page 214	5	X, p. 169	VI, p. 2895
	1	3	VIII, p. 168	V, p. 2368
	2	3	VI, p. 130	IV, p. 1764
	3	6	VII, p. 12	V, p. 1896
	4	4	VIII, p. 37	V, p. 2237
216	1	5	VIII, p. 70	V, p. 2270
	2	3-4	VII, p. 32	V, p. 1916
	3	2	V, p. 195	IV, p. 1545
217	Fn. 4 contd. from			
	page 216	5	VIII, p. 147	V, p. 2347
	1	7	VII, p. 97	V, p. 1981
	2	3	X, p. 352	V, p. 3078
218	1	3	I, p. 223	II, p. 223
	2	4	XI, p. 143 (29th Ah.)	VII, p. 3433
	3	4	VII, p. 83	V, p. 1967
219	1	3	III, p. 442	III, p. 1058
	2	2	V, p. 2	IV, p. 1352
	3	3	VII, p. 36	V, p. 1920
220	Fn. 4 contd. from			
	page 219	1	X, p. 55	VI, p. 2781
	1	3	X, p. 57	VI, p. 2783
	2	4	VII, p. 41	V, p. 1925
	3	4	VII, p. 68	V, p. 1952
221	1	7	I, p. 179	II, p. 179
	2	5	III, p. 41	III, p. 657
	3	4	XI, p. 93	VII, p. 3199
222	1	5	VIII, p. 80	V, p. 2280
	2	4	I, p. 215	II, p. 215
	3	6	III, p. 51	III, p. 667
223	2	5	VIII, p. 163	V, p. 2363
	3	3	X, p. 127	VI, p. 2853
	4	3	X, p. 244	VI, p. 2970
224	Fn. 5 contd. from			
	page 223	3	X, p. 258	VI, p. 2984
	1	4	X, p. 300	VI, p. 3026

	2	1	X, p. 352	VI, p. 3078
225	1	5	VIII, p. 99	V, p. 2299
	2	3	VIII, p. 215	V, p. 2415
	3	2	I, p. 249	II, p. 249
226	1	4	X, p. 122	VI, p. 2848
	2	2	III, p. 442	III, p. 1058
	3	4	X, p. 339	VI, p. 3065
227	Fn. 4 contd. from			
	page 226	5	X, p. 161	VI, p. 2887
	1	3	X, p. 343	VI, p. 3069
	2	3	XI, p. 128	VII, p. 3234
	3	3	IX, p. 91	VI, p. 2531
228	2	5	IX, p. 188	VI, p. 2628
	3	7	IX, p. 198	VI, p. 2638
229	1	2	III, p. 442	III, p. 1058
	2	5	IX, p. 161	VI, p. 2601
230	Fn. 3 contd. from			
	page 229	1	X, p. 189	VI, p. 2915
	1	4	X, p. 372	VI, p. 3098
	2	2-3	XI, p. 133(29th Āh.)	VII, p. 3423
231	1	3	IX, p. 92	VI, p. 2532
	2	9	VII, p. 68(11th Āh.)	V, p. 2160
	3	6	VI, pp. 103-104	IV, pp. 1737-1738
233	Fn. 2 contd. from			
	page 232	3	X, p. 307	VI, p. 3033
	1	6	XII, p. 372	VIII, p. 3662
234	Fn. 2 contd. from			
	page 233	2	X, p. 254	VI, p. 2980
	1	6	XI, p. 118	VII, p. 3224
235	1	4	XI, p. 94(29th Āh.)	VII, p. 3384
	2	2	IX, p. 258	VI, p. 2698
	3	3	XI, p. 171	VII, p. 3277
236	2	6	II, p. 216	II, p. 568
	3	6	III, pp. 297-298	III, pp. 913-914
237	1	5	III, p. 443	III, p. 1059
	2	4	X, p. 353	VI, p. 3079
	3	4	XI, p. 178	VII, p. 3284
238	Fn. 4 contd. from			
	page 237	3	XI, p. 19(29th Āh.)	VII, p. 3309
	1	4	XI, p. 114(29th Āh.)	VII, p. 3404

239	1	2	X, p. 187	VI, p. 2913
	2	3	X, p. 192	VI, p. 2918
	3	2	X, p. 211	VI, p. 2937
	4	4	XI, p. 157	VII, p. 3263
240	1	3	XII, p. 235	VII, p. 3525
	2	3	XII, p. 281	VII, p. 3571
	3	3	X, p. 4	VI, p. 2730
	4	2	III, p. 443	III, p. 1059
241	1	3	I, p. 153	II, p. 153
	2	4	IX, p. 61	VI, p. 2501
	3	3	IV, p. 106	III, p. 1194
242	1	6	XII, p. 391	VIII, p. 3681
249	-	26	III, p. 25	III, p. 641
250	-	11-12	I, p. 70	II, p. 70
324	fn.	10	I, pp. 39-44	II, pp. 39-44